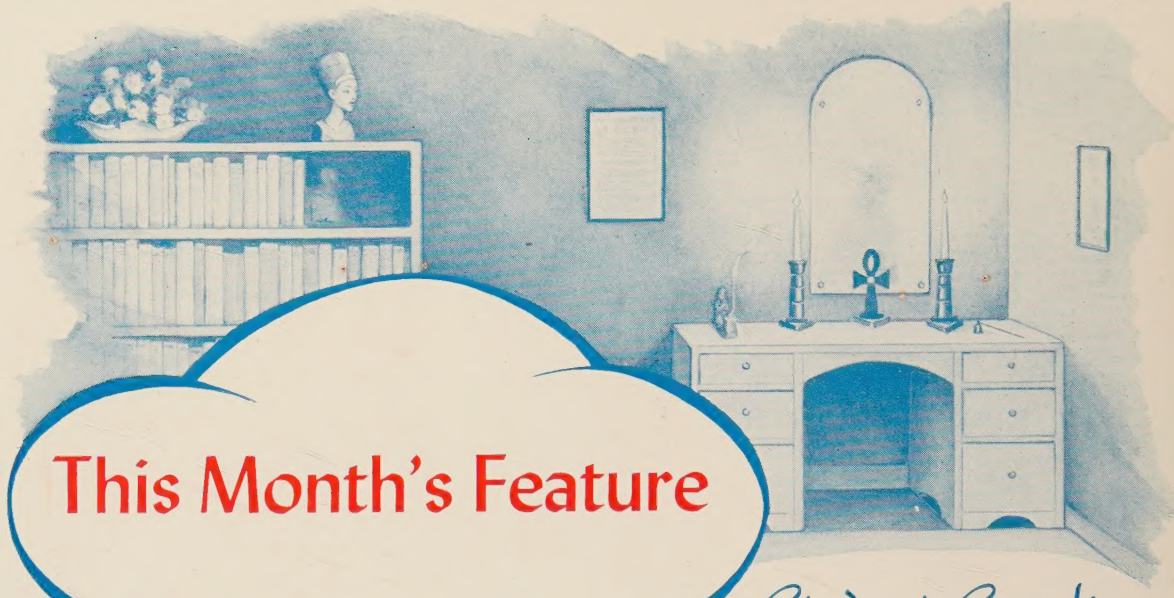
ROSICRUCIAN DIGEST

JULY, 1947 · 25c per copy

VEL
NE

Mysticism • Art • Science



This Month's Feature

Student Supplies

The Love Idol

Nefertiti

In Color — Seven inches high, lifelike, colors as on the original. Price includes mailing charges.

Only
$4.50
each

Nefertiti, renowned as the most beautiful queen of Egypt. Her very name means, "Beauty's Arrival." She was the wife of Pharaoh Amenhotep IV and over 2300 years ago posed daily for the king's chief artist. The sculptor took great pains to do justice to her overwhelming beauty. The bust statue he made of the queen was found a few years ago and has been declared by leading artists and sculptors as being expressive of the ideal form of feminine beauty and also as representing an exquisite mystical grace . . . she was truly an *idol of love*.

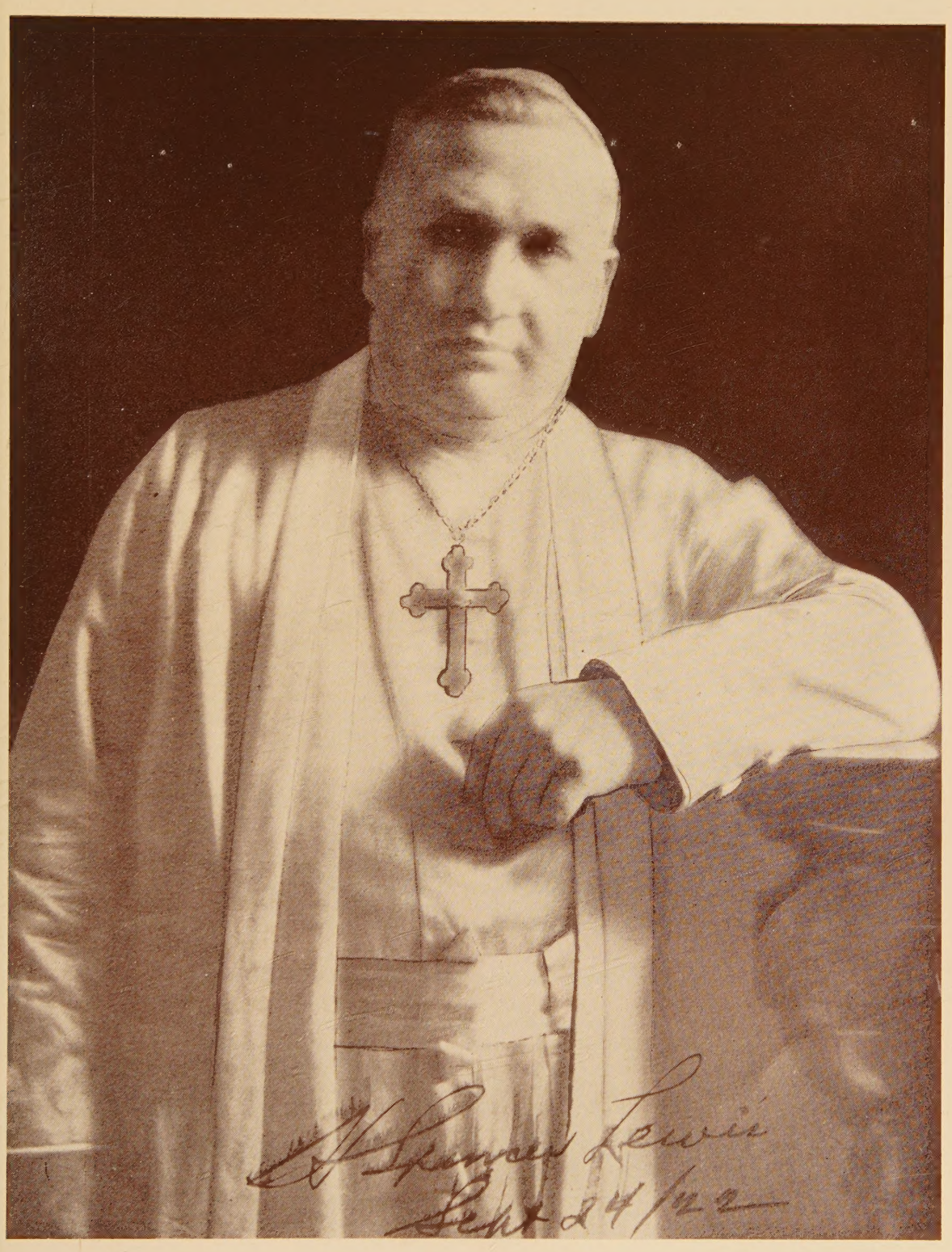
An exact reproduction of the magnificent original is on display at the Rosicrucian Egyptian museum in San Jose. Now, *beautiful* home-size replicas, in *colors*, of this masterful work have been made in quantities for low-cost distribution.

An Inspiration for Home and Sanctum

Own one of these lovely replicas. *Lifelike*, colored after the original. More than just a gracious statue or pleasing adornment, the Nefertiti art piece will seem to bestow a consoling presence in any room it occupies. Place it anywhere . . . on the mantel, bookcase, dresser, or better still, in your private sanctum. You will prize it highly and come to regard it as a reminder of past glory.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.

THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ILLUSTRIOUS IMPERATOR

Dr. H. Spencer Lewis, late Imperator of the A.M.O.R.C. and founder of the second cycle of the Rosicrucian Order in America, is shown above in his fraternal and ritualistic regalia. This photograph was taken many years ago, when he was officiating at an Initiation in the Rosicrucian Lodge in Boston, Massachusetts. It is republished at this time to commemorate the anniversary of his transition (see page 208).

(AMORC Photo)

I Have Lived Before--

Says Aged Lama

CAN WE RECOLLECT OUR PAST LIVES ?

IS THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality — an immaterial substance — can survive all earthly changes *and return?* How many times have you seemed a *stranger to yourself*—possessed of moods and temperaments that were not your own?

Prejudices, fears, and superstitions have denied millions of men and women a fair and intelligent insight into these *yesterdays of their lives.* But in the enigmatic East, along the waters of the once sacred Nile, and in the heights of the Himalayas, man began a serious search beyond this veil of today. For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul.* Liberating their consciousness from the physical world to which it is ordinarily bound, these investigators went on *mystical* journeys into celestial realms. They have expressed their experiences in simple teachings. They have disclosed whereby man can glean the true nature of self and find a *royal road* to peace of mind and resourceful living.

This Fascinating NEW *Book Free*

Today there is no greater—or more respected—perpetuator of these ancient teachings and startling truths than the Rosicrucians (not a religious organization). Let them send you a free copy of the book, *The Mastery of Life.* It explains how you may receive, for *fascinating study* in the privacy of your home, this useful knowledge which will enlarge your mental vision. By means of its simple principles, you can learn to remove doubts and fears and to establish self-confidence in these troubled times. It will reveal how to exercise the powers of self—which perhaps have remained a mystery to you. *Write today.* Use the convenient coupon below. Don't delay!

The **Rosicrucians**
(AMORC)
San Jose, California, U.S.A.

Scribe S. P. C.
THE ROSICRUCIANS, AMORC, San Jose, California
Please send me the free, sealed book. I am interested in knowing how I may obtain the masterful Rosicrucian teachings.

Name.....

Address.....

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV JULY, 1947 No. 6

Illustrious Imperator (Frontispiece) 201
Thought of the Month: Black Brotherhoods 204
In Memoriam 208
Cosmic Rays 209
Cathedral Contacts: The Fine Art of Living 213
Fundamental Doctrines of Mysticism: Lesson Two 215
God a Companion in Daily Affairs 218
Temple Echoes 223
The Lesser and the Greater Light 227
Symbolism of the Foursquare 230
What Men Thought 233
Sanctum Musings: The Age-Old Problem 234
As Science Sees It 235
Where Alchemy Reigned (Illustration) 237

Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

Copyright, 1947, by the Supreme Grand Lodge of AMORC. All rights reserved.

THE THOUGHT OF THE MONTH

BLACK BROTHERHOODS

By THE IMPERATOR

NOTHING is so terrifying to some minds as the thought that there are persons banded together for the purpose of subjugating others by malevolent forces. Those who are believed to practice such malediction have been popularly referred to as *black magicians*. That this idea persists is due to the continuation of the same reasoning which must have originally brought it forth.

Almost every concept is possible of a contrary, that is, a direct opposite. The conception of a personalized god, a benevolent being accounting for all the constructive forces in the universe, paradoxically gives rise to the idea of a satanic being. The mind does not necessarily have to have evidence of a contrary to establish the idea of one. It can imagine the opposite of any positive state. Realizing the existence of *something*, we can conceive its absence or we can imagine such a diminishing of its qualities that its opposite seems possible. The vicissitudes of life are such as to suggest to any simple mind the plausibility of there being evil forces extant in the world.

The nature of evil has a psychological basis. It has long ago been expounded by the ancients that *good* is relative to personal satisfaction. What pleases the body, the mind, or the moral sense constitutes a good. The very establishment of such a positive good as pleasure, whether it is physical or moral, gives rise to the idea of the negative opposite of displeasure. Evil, then, can be defined as moral or spiritual displeasure. It is the direct opposite of whatever is conceived as good. If the human believes that a god or teleological cause, such as Divine mind, has instituted and directs that which is thought good, it follows, then, that that which is accepted as evil would likewise be the result of the will of some being. This duality of personalized and deified forces has been manifest in almost all organized religions. It perhaps received its greatest impetus in *Manichaeanism* which, with similar beliefs of Judaism, has left its stamp upon early Christianity.

Priesthoods and sacerdotal rites developed from the fact that some men professed to be more skilled in the ways of invoking the powers of the gods. Men consulted them to intercede in their behalf in spiritual matters. If some men were said to know the art of approaching God and of causing Him to exercise His benevolent powers, then other men must be conversant with conjuring the powers of evil. In either instance, faith in the professed art of the priest or intermediary must be had. Such faith was strengthened by the coincidence of circumstances and the effect of suggestion. Whatever befell one upon whom the sorcerer put his curse was considered *proof* of the power of his art. The fact that more probable direct causes could be shown did not, to the mind of a superstitious person, sufficiently disprove the efficacy of the black rite.

As magic has played a tremendous part in the formation of religion, so,

The Rosicrucian Digest July 1947

too, has it contributed to the belief in *black brotherhoods*. The theist is one who conceives a supreme being that transcends the universe but whose thoughts and actions are in it. Christianity and Judaism are theistic religions in this sense. Both Christianity and Judaism have, for example, conceived that the will of God is likewise extant in the universe as a series of natural forces. In desiring to employ natural laws, it is, then, held that man does not need to have an arbitrary decision of God to do so. It is believed that these natural forces were originally purposely created by the Divine Being. Their function, therefore, is assured and constitutes a subordinate but independent phenomenon in the universe. The problem that beset early man was the manner of personally directing these latent forces so as to make them conform to his will. The shaman and priest, in simple ignorance or with fraudulent intent, suggested liturgies by which such demonstration could be accomplished.

These forces were, on the whole, considered invisible but often resident in material objects. An object was considered the residence of supernatural powers if it seemed to exert an influence on mortals. The mere fact that an object would attract one's attention was sufficient to cause belief that a spirit or intelligent force within it caused the attraction. Objects which in some manner furthered man's welfare were agents of benevolent forces; those which alarmed him or in some way caused him injury were agents of malevolent forces. The essence of magic, therefore, consists in endeavoring to coerce a conceived power or force of supernatural origin to do man's bidding.

Symbolism of Black

The black magician was the one conceived to be entirely conversant with conjuring the forces of evil. It is not strange that *black* has been associated with such practices. Among the ancients darkness was often thought to have antedated light. Many of the ancient cosmological theories advance the idea that all creation, even light itself, came out of chaos, the abyss of darkness. Venus, who was apotheosized as the Great Mother from whence all came, was also the deity of night. If one presumed that light did not always exist, then its apparent opposite or darkness must have—at least so reasoned the early mind. Black absorbs all colors and thus buries light. Consequently, it represents a state of obscurity, of death and mourning. Just as things have distinction, that is, form and color, and can be perceived in light, conversely, in darkness they lose all these qualities. When light is suddenly turned upon a dark area, things which may not have been known to exist there become visible. Though darkness in itself is not revealing, the mind reasons, partially from experience, that it is potential with many things whose nature remains *unknown*. We are all quite conscious of our helplessness in the dark. Helplessness has always been one of the principal precipitates of *fear*. In darkness, then, the mind imagines terrors. Man's fear is heightened by his helplessness to combat them. Criminals and their nefarious deeds welcome the obscurity of darkness, further identifying black with evil.

The word *nigromancia*, generally meaning the black art, is the combination of two Hebrew words: *nigro*, meaning black, and *mancia*, thought to be derived from the name of incense used by certain magicians to drive away demons. From attributing ill will to one's neighbor it is but a step further to conceiving that he or others may have engaged one skilled in nigromancia to conjure evil forces to do him personal harm. One may have aroused the animosity of a neighbor. Subsequently, a series of minor accidents or misfortunes befall him. The unfortunate person can ascertain no natural cause for these happenings. The suffering or inconveniences he has endured is what he imagines would satisfy the hatred of his neighbor; there is, therefore, a presumed connection. This appears to answer the question as to the cause, namely, that the neighbor's thoughts brought about the ill fortune. When there is no personal enmity to which to attribute the evil acts, then it is imagined that a black magician has utilized the forces at his command to

dominate the unfortunate victim for some ulterior purpose.

In analyzing this type of reasoning, which unfortunately still prevails in our age, two factors are quite apparent. The believer obviously accepts the principle of causation: everything that occurs has been caused. That aspect of his reasoning is, in itself, meritorious. However, the believer also attributes purpose to the cause. Whatever is done must have been *intentionally* done. He never considers that something may occur by necessity, that is, by the mechanism of natural law. The purpose is determined by the effect upon the individual. If the effect is beneficial, then it has a spiritual cause; if harmful, it is motivated by an evil being.

Crafty, unscrupulous individuals, aware of this fallacious reasoning on the part of their fellows, further the perfidy by holding themselves out as black magicians or sorcerers. It is their intention to extort money and property from victims for mere "protection" against such powers as they might conjure. In the early centuries, A. D., the masses of people were in constant fear of black magic. They did not know when or from which direction it would strike. The individual was placed in the position of contributing to the church, on the one hand, to exorcise these imagined evil forces and, on the other hand, bribing black magicians to intercede with the demons in their behalf. An historian of the fifth century complained that Christian people and clergy alike "instead of the blessing of the saints, lo, they carried about the incantations of the magician; and instead of the Holy Cross, lo, they carry the books of the devil——. One carries it on his head, another around his neck and a child carries about devil's names and comes to church."

Tibetan Brotherhoods

Brotherhoods are established either by a blood bond where the nexus is by blood relation or interchanging of blood, or where the members are united by having *a common purpose.* There have been instances in history of men having actually associated themselves for the purposes of obeisance to satanic influences. These men established liturgies and rites, and performed initiations in which solemn vows to diabolic intelligences were exacted. As among religious brotherhoods bound by spiritual precepts, these men were bound by their mutual desire to pay homage to evil forces, in return for which they expected special privileges. Even in modern times, a group of such individuals publicly proclaimed themselves in London as *devil worshippers.* They used a series of cabalistic rituals which they perverted to their purpose. To show that their purpose was the converse of religion, their rites were principally a series of desecration of Christian ceremonies, interspersed with obscenities. The authorities, upon learning of their activities, arrested the leaders.

Tradition and rumor have relegated some of these so-called *black brotherhoods* to Tibet, the enigmatic land. By the standards of orthodox Christianity, some of the monastic orders in Tibet could be so classified, not because their conduct is actually perverse, but simply because it is contrary to theological proscription. The Buddhist monastic system has been practiced from ancient times in Tibet. Though some of their rites are, in fact, a corruption of the original Buddhist doctrines, that, in itself, no more classifies them as evil than are the Christian sects which have broken with their mother church classified as evil. In Tibet these monasteries are called *gompa.* Literally, this means a solitary place. In the gompas in Lhasa there are said to be fifteen thousand lamas. In the province of Amdo, there are nearly thirty thousand lamas in twenty-four lamaseries. One seventh of the entire population belongs to the priesthood. Many of these lamaseries are quite ornate, having temples covered with tile and gold.

Some of these brotherhoods in Tibet are, admittedly, of a degenerate form and do worship imaginary demons and disincarnate spirits. Their superstitions have, through the centuries, evolved into an elaborate liturgy. The humble votary actually believes that he is able to conjure malevolent forces. The practice of some of these discloses an unusual knowledge of the fundamentals of psychology. Hypnotism can be induced and the subject caused to do

many inordinate acts, under the power of suggestion. The acolyte who attends the ceremonies is not aware of the natural laws involved. To him it is an impressive display of the supernatural. The cataleptic rigidity that occurs in some instances is assumed to be caused by the evil forces occupying the body of the victim, the result of ritualistic incantations.

Tibetan stories tell of itinerant black magicians or sorcerers who travel about teaching the black art for certain sums. Much of what they teach is hypnotism and formulas for mixing potions to induce states similar to anesthesia. These things in themselves are but psychological and chemical laws used for unethical and immoral purposes. In fact, black magic, in its actual employment of natural law, is black only in the sense that its purpose is base. There are no powers or forces which are exclusively in the domain of the black arts, notwithstanding opinion to the contrary.

In Tibetan Buddhism there is a form of meditation referred to as *Bardo*. In other words, bardo may be attained by meditation. The word means *bar* (between) and *do* (two). In fact, it refers to the attainment of an intermediary state between death and rebirth. The death more frequently alludes to the cessation of the lower state of consciousness; and the rebirth is into an evolved and exalted one. During this intermediary state, the consciousness is said to be free of the mortal body. It can, it is believed, assume other forms, unless the votary's will is strong enough to compel it to pursue its high purpose of returning to the body in a more developed and refined state. Some votaries enjoy this intermediary state, according to Tibetan legend, because of the freedom which it affords them. In such a condition of liberation, their consciousness can, and often does, occupy other forms and is responsible for wrong acts. The *superstition* prevails that black magic can induce this intermediate state and confer the power of liberating the consciousness so that it may become embodied in whatever form is wished. Many natives are, consequently, terrified by the thought of being dominated by the consciousness of others who have wrong motives and who may assume bodies of those who have departed.

Mental Poisoning

In this category the black brotherhoods and their magicians are related to witchcraft and bewitching. The latter is a ceremonial operation by which the operator endeavors to impose his will upon others with the aid of supernatural agencies. As a devout man will pray that God may support his virtuous purpose, so the black magician is supposed, by incantation, music, the utterance of certain words and by gestures, to put into motion malevolent forces which will do his evil bidding. The whole reasoning here depends upon the conception that certain forces in the universe have, as an ideal, evil purposes and strive to fulfill them. Once convincing a believer that evil intent or an evil agency does not exist in the universe, it would be obviously apparent to him that such cannot have its high priests. As one occultist has so well said, "the black magician poisons himself in order, as he believes, that he may poison others. He damns himself that he may torture others. He wounds himself mortally under the illusion that he may inflict death on others." It has been further said that "in religion, it is faith that saves—in black magic, it is faith that kills." This phrase succinctly depicts the only danger of black magic—one's faith in it.

Believe in its efficacy, implant the suggestion in your own consciousness that a certain evil is being exercised against you, and the *mental poisoning* —as Dr. H. Spencer Lewis so aptly called it—begins to penetrate your whole being. The fear inhibits your thinking; it beclouds your reasoning; it limits your perception. Finally, every experience is related by the victim to the fearsome idea and its true value is distorted. The rational life ceases, all living now centers around the obsession which becomes a terror. The mental and physical health are gradually undermined. Calamity befalls the individual in his economic and social world, due to his own approach to it. He imagines, however, that these are the results of the black magic, when the cause is actually engendered and lies

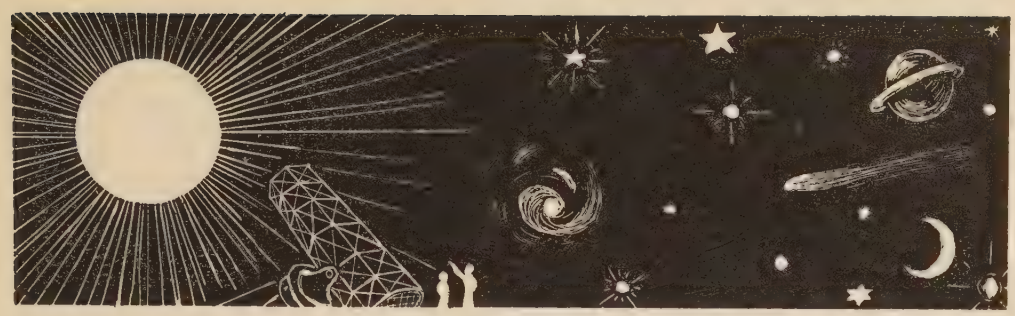
(Continued on Page 221)

In Memoriam

A MAN is not to be measured by the praise or denunciations of him during his life. A dynamic personality will always make a stir; often, like a passing breeze, it leaves no lasting impression. A man is truly great if he has so lived that, when he is gone, even those who knew him not respect him for his achievements. Such a man must have been akin in his thought to Cosmic principles or his works would have little permanency. As a mystic, philosopher or scientist, he saw into the hearts and minds of men, or through the veil of nature, and the rest of us benefited thereby.

There are but a few men in each century who are so gifted —or ordained—as to advance mankind. One of these was Dr. H. Spencer Lewis, late Imperator of the A.M.O.R.C. —a man with the compassion of the mystic and the logical mind of a scientist; time has added to rather than dulled the luster of his thoughts and accomplishments. Ideas and ideals, once thought visionary when expounded by him in the teachings of the Rosicrucian Order, or in his various writings, are being proved by subsequent developments.

Dr. H. Spencer Lewis passed through transition at 3:15 p.m., on August 2, 1939. It has been the custom of the A.M.O.R.C. to commemorate that date each year by asking *all Rosicrucians everywhere,* at exactly 3:15 p.m., Pacific Standard Time, to participate in a three-minute meditation period. Determine the equivalent time for your location. All duties of office and other activities at Rosicrucian Park will be suspended on August 2, except for the meditation period, which will be held in the shrine on the grounds where Dr. Lewis' earthly remains are interred. Please note the date and time on your calendar.



Cosmic Rays

By Rodman R. Clayson, F.R.C.
Director, Rosicrucian Planetarium
Member Astronomical Society of the Pacific

Who, in present times, is not curious about Cosmic rays and the rather frantic efforts of physicists to reveal the secret properties of these "rays from the skies"? The development of the atomic bomb only whetted the rising tide of inquiry of scientists into this particular phenomenon, for they seem to feel that a knowledge of the energy believed to be found in these rays will solve the problem of the nature of the power that holds together the neutrons and positrons of the nucleus of an atom. Thus far, nature has not revealed her secret, but let us observe what man has done and what he is learning about this Cosmic energy.

Research Developments

In 1911, Victor Hess discovered that the rate of destruction of atoms of gas in a closed vessel became more intense with increasing altitude above the earth's surface. The reason for this seemed to lie in some energy which did not have its origin in the earth. The first World War interrupted further study until 1922. From that date, Hess and his associate, Dr. W. Kolhoerster, continued their search. Having decided that the rays of energy had their origin in the depths of space, they found them to have a very high penetrating power. In fact, they estimated that these Cosmic bullets had a penetrating power ten times as great as that of any other kind of ray which they had previously observed in the laboratory. Scientists are now aware of the fact that Cosmic rays have a penetrating power that is almost inconceivable.

About the year 1925, Dr. R. A. Millikan and his collaborators began taking careful measurements of Cosmic ray intensity over lakes, on mountains, and during sea voyages. Millikan proposed that the rays arose in a process in which atoms were born in interstellar space by the coming together of the ultimate particles which play a part in their structure. According to this view, the primary rays were responsible for giving birth to atoms. Then, J. C. Clay demonstrated a marked variation of Cosmic ray intensity with latitude. Following this, Dr. Arthur Compton traveled around the world to get further results. Subsequently Compton with his collaborators observed an asymmetry of the Cosmic radiation with regard to east and west directions. This development in conjunction with the latitude variation has played an important part in establishing the nature of these rays.

In 1935, Captains A. W. Stevens and O. A. Anderson ascended into the stratosphere to an altitude of 72,395 feet in their balloon, Explorer II. They carried apparatus for studying the rays and reported that the Cosmic radiations increased until the altitude of 57,000 feet was reached and that with the higher altitude they began to diminish. Since then there have been similar balloon flights and all have verified the findings of the intrepid army men.

Scientists ever on the trail of their prey have taken their instruments from mountaintops to the floor of harbors, rivers, and lakes. They have taken them into mines of all kinds. They have visited every latitude, longitude, and climate.

We are informed that Cosmic rays have penetrated a depth of 830 feet of salt water and as much as 75 feet of solid lead! Scientists know that the penetration is even greater than this.

The interesting thing is that anything that is penetrated by Cosmic rays —and nothing is exempt from them— propagates the ray so that its multiple elements form a dense spray or shower. Everything of a material nature absorbs these rays, which includes masses of water in the sea, the earth's crust, and the atmosphere. By a curious coincidence, water, earth, and air have been subjected to the investigation of physicists, and of the four "primary substances" only fire does not absorb Cosmic rays!

In the summer of 1946, a United States Army B-29 made several flights into the stratosphere to study the rays. These flights were sponsored by the United States Government, the National Geographic Society, and the Bartol Research Foundation. The plane ascended to an altitude of eight miles and flew to latitudes of the far north. The scientists aboard the airplane reported that the farther north they went the greater became the intensity of the rays. Flying south as far as Peru, they discovered that over the equatorial region of the earth there was little evidence of the presence of Cosmic rays. The scientific conclusion is that as the rays descend they are deflected or attracted toward the earth's poles.

We are told that every second at least ten of these rays pass through the body of each of us, and that from this there is no apparent effect. It is thought that they travel with the speed of light which is 186,300 miles per second. As the ray passes through you, it breaks down into millions of its own particles. This Cosmic barrage, which increases with altitude and extreme northern and southern latitudes, is called *Cosmic radiation.*

Today Cosmic rays are thought to be corpuscular, and electrically charged. A particle may carry both signs; that is, it may have charges of positive and negative polarities. Predominantly positive particles arrive from the west, and those that are essentially negative seem to come from the east. The potential charge of a beam of particles constituting the Cosmic ray is said to be nearly 20 billion volts. After passing through the atmosphere to the earth, one particle will theoretically produce one million electrons. It is thought that all the energy carried by these rays is transformed into heat.

Detection Instruments

An apparatus used to detect Cosmic rays is called the Geiger-Mueller counter. It is an electrically operated instrument having large glass directional tubes in parallel, filled with argon gas. A tungsten wire runs coaxially through the tube. When the Cosmic ray passes through the gas in the tube it precipitates the electrical discharge which operates a recording mechanism. A large model of the Geiger-Mueller counter is demonstrated in the Astronomical Museum of the Rosicrucian Planetarium.*

The Wilson Cloud Chamber is another means of detecting this type of ray. It is a glass cell filled with gas which sufficiently retards the passage of the rays to make photographing possible.

Origin

Rays, which are beams of particles of energy, travel in waves. Waves must have a source where they are originated, but it is questionable whether or not scientists will ever be able to tell the world where that source is, although, as will be related, they have several ideas about the matter.

In the light of recent developments, R. A. Millikan has come forth with still another theory for the origin of Cosmic rays. He states that they may originate when atoms in interstellar space die;

* A picture of this counter appeared in the *Rosicrucian Digest*, October, 1945.

that is, when the atom disintegrates the Cosmic ray is born.

Lemaitre theorizes that all matter was once concentrated in the center of the universe and that the matter blew up. The atomic dust of the explosion became Cosmic rays.

Another suggestion points out that electrical storms on stars could precipitate explosions which would send out the rays.

W. F. G. Swann makes a postulation which he states that he personally does not like to accept. Rosicrucians will be interested in his theory which is as follows: Charged particles in the stars receive their energies by changing magnetic fields, such as are observed in the sunspots. A changing magnetic field of force can be a region in which electricity is set in motion. A dynamo operates on this principle.

The sun is a star and sunspots are associated with intense magnetic activity; also, one sunspot can grow to the dimension of 100,000 miles in length in a very few days. Sunspots are bipolar. While such fields are increasing or shrinking in size, existing forces tend to accelerate charges. Swann states that the magnetic fields of sunspots could give a large particle of electronic mass an energy of billions of volts. These could be Cosmic rays.

In all attempts to explain the origin of these rays, one must remember that any condition which may be emitting one sign, or polarity, without bringing electrical forces into action would combat the emission. Perhaps this may have something to do with sunspot storms.

Mesotrons

Scientists admittedly do not know the composition of Cosmic rays before their entrance into the atmosphere. As the rays descend they apparently break into multitudinous particles, subject to solar and terrestrial magnetic influences. The particles are retarded through collision with atoms of dust and moisture about them. These collisions produce new short-lived particles in pairs. The particles, which were discovered in 1938, are now called *mesons* or *mesotrons*.

The physicist L. Ringuet states that there is evidence of the existence of mesotrons having a mass 202 times that of the electron.

Many miles above our heads, Cosmic rays are smashing atoms of dust and gas particles in the atmosphere, with more power than any man-made high voltage machine can wield. The V-2 rocket flights, at White Sands, New Mexico, provide data to substantiate this contention. One of these rockets has reached an altitude of 114 miles.

The mesons, or mesotrons, are believed in some way to provide the force to give the nuclei of atoms their tremendous energy and unit-binding power.

J. R. Oppenheimer states that when mesotrons are created in the atmosphere the neutral ones disintegrate into pairs of gamma rays, a powerful X radiation that literally bombards the lower atmosphere. He points out that subsequent knowledge of mesotrons and Cosmic rays may explain the fundamental character of matter and energy.

As more and more of these developments are co-related, their evidence tends to substantiate Einstein's relativistic conception of the universe, which states that mass and energy are not absolutely distinct categories, but rather, similar entities, transmutable one into the other. Thus, the destruction of the heart or nucleus of an atom liberates millions of electron volts of energy. Infinitesimal particles in the released energy may lend themselves to other atoms in the rebuilding of matter. This has to do with the conservation of energy and matter in consequence of Einstein's assertion that mass and energy are equivalent (energy equals mass times the square of the speed of light).

Isaac Newton long ago propounded the law of conservation of energy and momentum. Now it is believed that if nature functions according to this law of Newton and Einstein that yet another particle having to do with Cosmic rays waits to be observed and recognized. Such a particle will be as light or lighter than the electron, but will have no charge, being neither positive nor negative. This particle which is believed to exist is called the neutrino.

Sunspots

As we have noted, one scientist has stated that Cosmic rays may originate in the sun, and that bipolar sunspot storms may be transmitting these enigmatic rays of energy to the earth. The same radiation to a lesser and greater degree would reach the other planets in the solar system.

Before closing this brief survey of scientific knowledge of Cosmic rays, it might be interesting to relate some of the few known effects of sunspots, particularly in view of the fact that there is a possibility that the sunspots may have something to do with the birth of the rays.

It is known that sunspots do emit a powerful energy as they pass across the face of the sun. The earth feels the effects of this radiation and the weather is influenced.

Nearly everyone has read about the interruption of radio communication by sunspots, and during 1946 this annoyance was recorded at least twice. The frequency of this disturbance appears to be increasing thus far in 1947. Physicists and meterologists are not in agreement as to what the disturbing factor is when the weather and radio are affected. (We might venture to suggest that exceptional sunspot activity is the cause of a greater shower of Cosmic rays reaching the earth's upper atmosphere, and thus normal conditions become temporarily unbalanced.)

The Aurora Borealis over northern latitudes and the Aurora Australis over southern latitudes are caused by the charged particles from the sun passing through gaseous elements in the upper reaches of the earth's atmosphere and magnetic field. The gas becomes luminous and presents an awe-inspiring spectacle seen by many people every year. The frequency of the "Northern Lights" is attributed to unusual sunspot activity in the area around the poles where Cosmic rays seem to be concentrated.

For many years all standard schoolbooks have pointed out the existence of a magnetic north and south pole for the earth. Scientists now advise that these poles do not exist and that the deflection of the compass needle is due to Cosmic rays. Earlier in this article it was stated that the descending rays seem to be drawn to the two poles of the earth. This would indicate an area of Cosmic ray concentration and an apparent attraction for the compass.

Felled trees in our forests reveal a curious thing in their ring structure. While each concentric ring represents a year of growth, careful examination will show that every eleventh or twelfth ring will be heavier or thicker than the others. This exceptional periodic tree ring shows that the tree enjoyed heavier growth during that particular year.

Strangely enough, the greatest eruptions of sunspots occur every eleven and one-half years. This extra activity of these cycles seems to have a stimulating influence on trees and other plant life. Perhaps, humanity, too, is affected. Of this effect many may not yet be aware; however, Dr. Lakhovsky, a leading Russian doctor, thinks the rays do cause disease. He has his patients wear a special apparatus to neutralize possible ill effects.

Sunspots are, of course, eternally coming and going on the sun and are continuously sending their energy to us. Toward the peak of the sunspot cycle of eleven and one-half years, the intensity and frequency of excessive activity increases. Astrophysicists advise that the peak of the present cycle will be reached in February, 1948.

Reports from the Harvard Solar Observatory, located high on a mountain in Colorado and supervised by D. Menzel, advise that eruptions on the sun resemble those of an atomic bomb, complete with mushroom cap, but infinitely larger. Menzel states that the sun is the direct and indirect source of all power, heat, and light.

After contemplating all of the foregoing, concerning Cosmic rays, does one wonder as to why these dynamic, mysterious, unseen visitors from the heavens are looked upon with great respect? Rosicrucians will recognize many of the points that have been related, for they have long been tenets in the teachings of the Rosicrucian Order. It is the wisdom of the ages being vindicated by scientists of the present. What will the developments of the future reveal? Only the future can tell, for the quest for the unknown is eternal.

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber *777*" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

THE FINE ART OF LIVING

It is only in comparatively recent times that the fine arts have acquired such distinction. When life revolved about the family more than it does today, the fine arts were not as distinctly separate from other activities of life as they now are. Today we ordinarily classify music, painting, sculpture, literature, writing, and similar subjects, as the fine arts.

While the terms are not too definitely defined or limited, we ordinarily distinguish between the so-called practical arts and the fine arts. Yet we are aware that the division is arbitrary. Any human activity can be a fine art. Perfection and skill can be attained in whatever is to be done. The working man who takes pride in his work and tries to do it efficiently and well is performing a fine art.

Regardless of what may be our daily duties, it is the attitude of the individual, in performing the acts necessary for what he wishes to accomplish, more than the act itself that determines if his work is an art. Of course, the individual who works with the idea uppermost in mind of merely trying to get through with that work in the fastest and easiest manner, without consideration for the results attained, has no concept of technique, and certainly his accomplishments would not be considered as artistic. On the other hand, fortunately there are people who take pride in what they do, and in so doing

they develop their work into the category of an art.

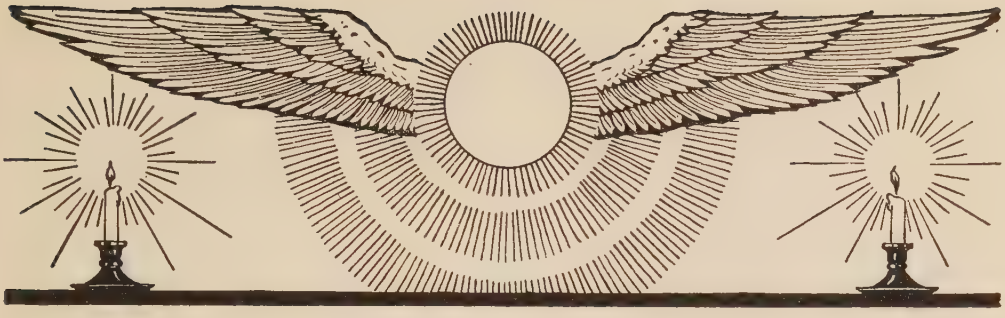
Whatever may be one's work, it is all a part of living. The most important thing we do is not the individual parts of the duties we find necessary to perform, but rather the over-all picture of life itself. A life well lived is in itself a phase of fine art. The person who takes a constructive attitude toward what there is to do—who tries to perform all things to the best of his ability, and underlines his concept of life with the ethical, moral, and spiritual values with which man is endowed, is finding that the most important thing in existence is life itself. Truly the fine art of living can be developed by anyone who wishes to live his life to the fullest of the potentialities within him. Such an individual will find that matters of routine and those necessary acts which might be discouraging or tiresome become less so, because they are no longer important units in themselves. If one is more interested in the fine art of living than in the necessity of making a living, life as a whole takes on meaning that it previously did not have. When we see life not as a series of individual monotonous units broken up by periods of enjoyment and pleasure, we see a whole pattern being woven in our day-to-day activities, and it is the goal, the over-all picture that is worth consideration.

In this complete picture of life we can see the routine, and even monotonous, activities, as necessary steps toward the accomplishment of what life holds for us. Probably the cause or failure of many people to find life as a whole worth while is a failure on their part to have a set of values worth attaining. To see a whole pattern rather than merely parts, one must have a goal. Possibly many people do not know what to make the goal of life, but surely if there is no greater aim possible than the attainment of happiness, that alone would be a goal worth having.

Some may ask—how can happiness be a goal in life when life itself consists of monotony, discouragement, and even failure? The opposite phase of this question needs also to be asked—will a life have nothing greater than discouragement and monotony if a goal is formulated? A task is not as difficult if its purposes are defined. Rosicrucianism as a philosophy of life aids the individual in attaining a goal. Its teachings aim to formulate in the mind of the receptive individual a goal which makes life a worth-while accomplishment, and which conceals the parts or individual moments in the whole pattern, to become evident as time goes on and as the purpose is revealed.

Man needs inspiration and encouragement if he is to hold a worth-while goal. He seeks inspiration and guidance because he is aware of his own weakness and temptations to let go of the goal that may be attained. For that reason man has always turned to institutions and to the Supreme Being for aid in steadying his faith and confidence in the goal to be attained. There are many channels of this nature. There is solace in religion and philosophy, but it cannot be a mere occasional source of inspiration. Man must be able to turn at any time to a faith and confidence-giving source. The Cathedral of the Soul is such a source. Understanding and confidence in its work can become habitual. It is a never ceasing place of refuge, consolation, encouragement, and inspiration to those who learn of its possibilities and who utilize its help. No man or woman today need be afraid or need fear a sign of weakness in having a source of guidance and inspiration. Therefore, all men and women, regardless of where they may be or what their ambitions or goals have been or may be in the future, can find the program of the Cathedral of the Soul of use and value if they avail themselves of it.

If you feel your life is becoming routine, that it contains more dull moments than happy ones, if the future or purpose is vague and indistinct, then the help and activity of the Cathedral of the Soul is what your life needs to clarify its purpose and make living a fine art. There is no obligation for anyone anywhere to avail himself of this service, as it is outlined in the booklet titled *Liber 777*, which will be sent to you upon request.



Fundamental Doctrines of Mysticism

By Ralph M. Lewis, F.R.C.

LESSON TWO

Advanced theism has a doctrine which is today recognized in all of our prominent living religions. This doctrine is that the universe owes its original and its continued existence to a *self-existing being.* The universe exists because of the will and the reason of this *being;* further, this being is infinitely wise, infinitely powerful, and infinitely good. He is often thought to be the Creator, the Father, the Judge, or the Preserver of all things, including humanity.

Polytheism is but a branch of theism. It is the conception that there are a number of gods, each competing with each other, each equal in power or function, or in his jurisdiction, over the phenomena of the universe. There may be attributed to each of the various gods in polytheism some manifestation of nature: one accounting for the seasons, another for the fertility of the soil, another for astronomical phenomena—the sun, the moon, the stars, and so forth. Sometimes these numerous gods of polytheism are placed according to a graduated scale of importance. When they are so grouped together as a family, that is known as a *pantheon.* Such a conception leads to henotheism. In henotheism, the gods are arranged according to their rank, and according to what man conceives of as the importance of their function. The one whose duties, or functions, are considered to be the most important supersedes all the others, and thus they scale downward to those having the minority of function. This henotheism exists, for example, in the religion of the Incas. Ynti, the sun-god, was not the sole god, but he was the supreme one because of the phenomena which he directed. However, he had numerous dread ministers of lesser function, such as the gods of lightning, thunder, and storm.

Monotheism is still another branch of theism. It is the attributing to one deity that efficacy or power which accounts for all manifestations in nature, the belief in a single or *sole* god.

Man finds, however, in his own nature, certain exalted states; that is, he frequently has lofty ecstatic experiences, which he is inclined to term *good,* since he believes that they flow from the nature of God. Man conceives of himself as a creature of God. The purposes of God, in advanced theism, are constructive and good. If man can conceive such experiences as have a quality of goodness like unto the nature of God, then it is believed that God must have a nature not unlike man, or man not unlike the nature of God, and that man is in the image of God. This kind of reasoning brought forth the anthropomorphic conception of God—that God is or has a form like that of man.

The great problem of theism, which is to a great extent the problem of many organized religions today, is technically known as *causality.* Simply put, it is

this: If God is the cause of all, if every manifestation, all that which can be perceived, is the direct result of God as a cause, then what relationship have these various effects—the world, nature, and man—to God? Why was it necessary for God, as a cause, to create substances which are less divine than his own nature. In theism and in most religions of today, it is held that matter and body, for example, are not divine substances. If they are not, what then binds their lesser nature to the exalted, more divine nature of God? Has the divine no power to prevent less perfect substances from being formed from its own nature?

Metaphysics and First Causes

Here the search for God enters *metaphysics*, for metaphysics has sought to answer and explain the question and problem of causality with which religion has struggled in the past, and still struggles today. Metaphysics is a study of first causes—the nature of God, the nature of substance, the nature of perfection. These are generalities from which all of the particulars, the individual things of our world and of the universe at large, are said to spring. From them come such effects, such discoveries and emanations as body, mind, matter, and soul. Metaphysics, we might say, asks questions and then seeks to answer them. Its primary questions are: Are there a variety of substances? If there is only one substance in the universe, why, then, the distinctions which man perceives, or which he imagines, such as body and soul, mind and matter? Perhaps a brief examination into the ideas of just a few prominent metaphysicians will give us an idea of their attempt to answer their own question.

In the metaphysics of Plato, he sets forth that there are two worlds; one being the world of innate ideas, the ideas which are born in man. These are termed *universals* by Plato, because all men, regardless of rank, station, birth, or religious background, are possessed of them. Such universal ideas are, for example, the ideas of truth and the ideas of justice, which all men have to some extent. These universals are of the soul, and these ideas, then, are the only true realities, the only real substance.

However, Plato likewise expounds a world of sensation. There is the world of matter, the world of the particular things, but this world of sensation which we know of objectively, according to him, is a false and illusionary one. The soul of man, with its universal ideas, the true reality, according to Plato, is a prisoner within the body. It is continually nailed to the body and its sensations. Consequently, man at all times should seek a philosophical death, the separation between the body and the soul. This does not mean that physical transition which we ordinarily recognize as death, but, rather, that man should liberate his mind from the sensations of the body and from worldly things, and devote himself to the world of the soul. Though Plato establishes two worlds—the world of ideas and the world of sensation—he so discredits the latter as to lead us to believe that there is only the former, namely, the world of the soul.

It was Aristotle who first coined, or, shall we say, invented the term *metaphysics*, literally, to mean that which is over and beyond the physical. Aristotle attempted to unify, to bring into one, the two worlds of Plato—that is, the world of the ideas and the world of the senses—to establish but one substance in the universe. Each thing, according to Aristotle, no matter what its nature—a tree, a stone, a flower, or a star—has its *entelechy*. This entelechy is an indwelling ideal which each thing strives to attain. Consequently, everything is continuously seeking to evolve toward its objective, toward the ideal with which it is possessed.

Each lesser thing stands as matter to that higher in the scale above it which is its *form*. Thus, Aristotle explains that the ideal, or the soul of a plant, is its function of nutrition and growth. In an animal, however, which is a more evolved living thing, this function of nutrition, or the soul of a plant, becomes merely a property of the body of the animal. The highest function in an animal is that of sensation, the ability to have awareness of things outside itself.

All of these lesser souls or functions are merely of the body of man. They constitute the matter of which man consists physically. The soul function of man is the mind of man; that is, his highest property. Behind all and the cause of all, is what Aristotle calls the *unmoved movent*, or mind. Mind expands itself, and as it expands it evolves through all of the forms. Each thing strives toward its ideal, then by a graduated scale of realities it enters the next higher stage, until finally the mind of man is reached. The mind of man evolves still further. It returns to the unmoved movent, to the great mind, the great cause, from which all things began. So we have a progressive development in the nature of a circle, starting forth and returning to itself—a graduated, single substance.

Principle of Causality

According to Descartes, French philosopher of the early seventeenth century, there is but one substance in the universe, and that substance is God. An admirable step forward! However, subsequently, in his writings, he so separates mind from body that it becomes extremely difficult to explain the relationship of them. He makes them attributes of God, but the more he dwells upon these attributes, the farther they become from the nature of God, and instead of a single substance, we begin to have a triad. He has so separated mind and body that he finds it difficult to explain how two substances so entirely unlike in nature—one so gross, the body; the other so fine, the mind—can act upon each other. Consequently, according to Descartes, when the mind requires the body to move, it is unable of its own nature to cause the organism, the muscles, to move as the mind would wish, because of this difference in substance. And so it is necessary for God to intervene upon occasion; that is, when the mind desires the body to move, God intervenes. Through the pineal gland in the body, a point of contact, the power of God enters and causes the body to serve the purpose of the mind.

It is interesting, as well, to consider Descartes' attempt to prove the existence of God. This he does by his doctrine of causality. He contends that every effect must have an equivalent cause, and that an effect cannot exist without a cause. Since man conceives of God, and since it would be impossible, according to Descartes, for the finite mind of man to devise such an idea within its own nature, this idea of God, then, is in effect the result of a cause outside of man, and this proves that God is an external force or being which imbues the consciousness of man with a realization of Him. Such reasoning, however, could logically be refuted.

To Spinoza, there is but one substance, that which exists within itself, and which does not need to be realized by means of anything else. This one substance, to him, is God. This substance, or God, has an infinite number of attributes, however, and each attribute in itself is infinite in its nature. Of all of these attributes, only two are discernible by man—*thought* and *extension*, or thought and matter. However, the sum or the total of all the attributes of this substance would not be the full nature of God, for God has no sum. He is, as a substance, infinite. Thought and extension are parallel manifestations of God. For every thought, there is a form of matter; for each form of matter, there is a thought. Consequently, they do not have to act upon each other. They rather parallel each other.

(To be continued.)

ROSICRUCIAN MANUAL NOW AVAILABLE

The new edition of the *Rosicrucian Manual*, which has been out of stock, has just been delivered. This book is a most practical and helpful aid to the Rosicrucian student, and we are pleased to be able to offer it at the price of $2.50, postpaid, for immediate shipment.

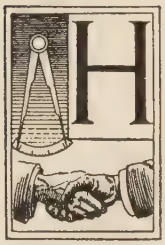
Order from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

God a Companion in Daily Affairs

By Dr. H. Spencer Lewis, F.R.C.

(From *The Mystical Triangle*, September, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



Have you ever thought how many men and women secretly and quietly worship God and take God into consideration in their daily affairs?

Many are accustomed to think of God as an essential part of some religion, a fundamental in some creed or dogma. But for every person who seeks God in a definite religion or in some church service, there are hundreds who seek God when alone, unassociated with any creed or any form of churchanity.

An understanding of God, a keener appreciation of God's place in our lives and our place in the consciousness of God, is growing, increasing, daily. We may look with alarm at the changes in orthodoxy and the variations in church creeds. We may feel uneasy about the increase of denominations and the changes from one to another. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But, one who intimately contacts the private life and personal ideals of the average man and woman finds that there is an increasing respect for the sacred things of life and a more profound and comprehensible love of God.

Men and women in every walk of life *have taken God down from the high and impossible throne* in the skies and put Him into their hearts. *They have* rejected the childhood ideas of a physical or ethereal being, existing in some distant space surrounded by a Kingdom of Angels, and put a wonderful, indescribable being in their own souls. They have gotten so close to God, so acquainted with God, that He is no longer the unknowable, merciless, severe, distant, austere sovereign, but a real friendly, cheerful, knowable, likable *companion.*

This implies no lack of *real reverence.* It means no lessening of respect or true worship. It means, only, the development of God to that place in our lives as God would have it, as the Master Jesus taught His disciples.

The time was when big men of business and men of big business felt that it would be indicative of weakness or of childlike emotion to speak of God as being a part of their daily affairs or as being a daily consideration. Not so many years ago things Divine were left for Sunday discussion and discourse, and God as a subject of thought and reverence was left for *time* and *occasion.* But, it is not so today; and the trend of human thinking indicates that men and women are getting closer to God and

more truly acquainted with God and God's laws than ever in the past. I say this despite the cries of those who say that the church as an institution needs greater support, and in the face of increasing religious restlessness.

A few weeks ago I was invited with my wife to visit the home of a Brother and spend the evening in what we thought would be purely social pastimes. During the evening other friends dropped in. The conversation was on all popular subjects for an hour or more until the large library was well filled with friends and some who were unknown to each other. Only three in the room knew of my connection with any metaphysical or mystical organization, and the topics of conversation very slowly approached the line of higher thought.

Among those present were lawyers, insurance men, students, physicians, scientists, businessmen, their wives, sons, and daughters. Suddenly someone spoke of the Evolution trial being conducted in Tennessee, and that led to a discussion of the creation of man.

Naturally we discussed our various viewpoints of the laws of Nature and of God's powers. Then, without warning and without expecting such a turn of events, one of the young lawyers suggested that each one of us present take turns in stating our personal opinion of God and what God meant to us.

It was after ten o'clock. A quietness filled the room at once, and as if we were at a trial or a hearing before some sacred council each one of the many present, frankly, reverently, carefully, and beautifully told what God meant to them.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles present, and those of various religious denominations. The hours passed. God became more and more revealed. God was in our midst: He was speaking to us through the souls, hearts, minds, and brains of young and old, through every creed, every manifestation.

Some told, frankly, of how they made God a partner in their daily affairs. Others told of how God was a partner in business affairs. One man freely admitted that, though he was not a devout attendant at any church, he knew that when he asked God to help him and made a promise to God to assist and co-operate, that his prayer was always answered; and that when he forgot his agreement later, or modified it, God reminded him in various ways. God was his partner in many ways, a guide and advisor. Others told how God was inwardly discernible to them; how He made His presence known. Others spoke of God as being the most dependable rock in their lives upon which to build and depend for daily support.

Midnight came as the hours passed. Gathered together in another large room for a midnight banquet, intended to be a surprise and an occasion for gaiety and mirth, the subject continued, the lights were lowered and stories were told of the experiences in life each had passed through which had made God closer and dearer to them.

Think of such an evening in these days when it is believed by some that you cannot drive men and women to give passing thought to anything sacred!

God has brought it about that man shall evolve to a better understanding of Him. We may conceive of God as a Divine Essence, a Divine Mind, a Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please, but more and more God is becoming real to us.

Man can have no more dependable friend and companion in his hours of joy or sorrow than God. To each of us God is, or soon shall be, an essential of daily thought and living. We may ignore the fact, we may be unconscious or unmindful of it, but *the fact is eternal.*

It is only by purposefully, realizingly, making God our companion, that we bring ourselves outwardly in attunement with all the constructive, creative forces of the world as we are inwardly attuned.

To talk with God, intimately, confidentially, frankly, in the privacy of our homes or office, in the open country, in the middle of day as well as the close of day, is a privilege and an ever-sustaining blessing. To take God into consideration in all our plans, all our

desires, all our ambitions, is to give thought to the most potent factor in our whole existence, a factor that cannot be denied and overlooked without serious effects before the close of life. To smile with God, weep with God, play and work, rest and meditate with God, is to have the most sympathetic and appreciative companion in the world.

The man or woman who makes God a companion in this way, is sure to live right, succeed and avoid the pitfalls and sins of life. With God as our close companion, we cannot do that which would be displeasing, for, would we hurt the heart and soul of a companion who is dear to us? We will not stoop to the unfair, the unjust, the unkind, for we could not look into the face of our Companion and smile with Him thereafter. We will not fail, we cannot meet defeat, if God is our companion, whose word we accept, whose advice we follow, whose co-operation we merit, for God speaks with absolute knowledge, acts with supreme wisdom, directs with complete control and bestows blessings and powers on those who *share their trust with Him.*

"Thou shalt have no other Gods before me!" refers not only to idols or creeds or dogmas; it refers equally as well to earthly egos. Man has been prone to believe that his mind, his reasoning, his clever deduction and his learning are things to pit against the odds in life. He yields judgment to no man except under pressure or unconquerable conditions. He shares his trust with no being, not even God, in the fullest expression, and for this one reason alone he does not make God the real companion that He may be. This is true today in a lesser degree than it used to be; it is becoming less each day. My plea is to those who have not given it the thought they should give.

Make God your companion today. In meditation reveal God to yourself, reveal yourself to Him as a companion. Place your trust in Him, make Him a partner in your affairs and yield to Him an equal place, at least, in all your doings, all your pleasures, all your sorrows, all your hopes, and aspirations. It will change your course of life, it will bring inspiration, guidance, friendship, success, and Peace Profound.

▽ ▽ ▽

Utopia . . . Fortune . . . Knowledge

By Paul O. Plenckner

THREE words of momentous import . . . used lightly, even by those among us who are the best informed. They proclaim in vain and empty is their tone—they neither help nor comfort—so long as man seeks to capture only the shadows of the fruits of living.

As long as man merely waits for the Golden Era, where Goodness and Truth shall be victorious, he is waiting in vain, for Goodness and Truth are ever at war against Evil, the unconquerable foe, who, unless one can smother him in God's free air, ever gains new power out of the earth.

As long as man trusts that the favors of Fortune will unite with the noble, his trust is misplaced, for fortune with amorous look ever follows the evil. The Good never inherits the earth . . . he is a stranger here, who ever journeys onward to an imperishable home.

As long as man thinks to find the truth by means of objective knowledge, his very knowledge will lead him astray. No mortal hand shall ever raise the veil of Truth. We can only conjecture and suppose.

Therefore, Noble Seeker, rid yourself of folly. Hold fast to your divine heritage. Why fetter the spirit with empty words, when if left free, he will weather all of life's storms? That which ears have never heard, nor eyes have ever seen, that is the Good and the True. It waits not in the far away, and only the fool seeks it there. It is within you; you are its bearer and *bringer-forth.*

BLACK BROTHERHOODS

(Continued from Page 207)

within his own mind. Each misfortune thereafter seems to confirm his belief and, consequently, his condition grows rapidly more lamentable until he is finally the complete victim of his own fear.

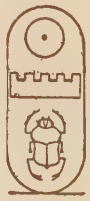
It is quite true that the black magician has frequently used rites and ceremonies which are reminiscent of the venerable esoteric orders. However, the manner in which they are used is merely an imitation in gesture and outer form. The actual mystical or esoteric laws are not used. The sorcerer may know this and do it merely to impress his audience as would a stage magician, or he may be so ignorant as to believe that the same rites can be used malevolently for the purpose of conjuring spirits. The mediaeval sorcerer sat in the center of a circle inscribed on the ground. In this so-called magic circle, he placed beside him his paraphernalia, his magic wand, magic knot, and so forth. Then, we are told, in the mediaeval accounts of this practice, that the black magician, if he wished to call any evil spirit to the circle, "he must first consider and know his nature (the spirit's nature) and to which of the planets it agrees and what offices are distributed unto him (the spirit) from the planet." Here we see the attempt to include astrology in the theurgical practices. It was conceived that planets govern or influence certain evil entities. The nature of the evil which the entity could exert depended upon the astrological relations it had with a certain planet. The creating of the circle has origin in inspired hermetic teachings. In fact, its application is comparable to a modern form of psychological adjustment of the mind to conditions. The whole esoteric principle of the circle parallels similar ideas used by modern psychologists. The mediaeval sorcerer perverted this rite to serve his purpose. He was ineffectual except to the extent that he was able to induce fear by suggestion in the mind of a superstitious person.

The mystery schools of antiquity and of the early centuries, A.D., sought to combat the growing menace of fear of black magic and black brotherhoods. The propaganda which they employed was to the effect that the mystery schools could impart the correct formula to thwart incantations. They expounded that the initiate, through their instructions, would "——not be overwhelmed by irrevocable Fate." Deliverance from his fears of malefic demons was found in becoming a devotee of that which is more constructive and potent. Even the planets, which men believed exercised such a momentous influence over their destiny, would lose much of their terror when "the soul of the initiate was directed to heights which would surmount planetary influence."

What is White Magic?

White magicians are those who exercise natural and Cosmic laws for what the color *white* symbolizes; namely, illumination, understanding, purity, and spirituality. A white magician is anyone who seeks to invoke natural forces and powers for constructive ends. A modern-day scientist, working with this end in view, would, in the vernacular of the Middle Ages, be a *white magician.* In his laboratory, by the use of his formulas and paraphernalia, he is invoking in a physical way the agencies of nature to do his bidding. Many of the great occultists and alchemists were, consequently, popularly known as white magicians. One of the former in the nineteenth century was Eliphas Levi—this is a pseudonym. He defined magic as "the traditional science of the secrets of nature which has been transmitted to us from the magi"; in other words, those secrets of nature discovered and carefully preserved from the profane and transmitted by the sages and hierophants of antiquity. Such wisdom, of course, could and did include early knowledge of such basic sciences and arts as mathematics, astronomy, and physiology, as well as an analysis of the moral nature of man and a philosophy of ethics.

To attain the power of the magi, Eliphas Levi asserted that there are four indispensable conditions which must be met: "an intelligence illuminated by study; an intrepidity which nothing can check; a will which cannot be broken; and a prudence which nothing can corrupt." Levi also held that



the four words of the successful white magician or magus are: "to know, to dare, to will; and to keep silence."

Eliphas Levi, being continually misunderstood by the superstitious of his time, was continually forced to inveigh against black magic. His definition of the difference between black and white magic is worthy of quoting: "The magician avails himself of a force he knows, the sorcerer seeks to misuse that which he does not understand." In distinguishing between the motives of the two, Levi said, "The devil gives himself to the magician and the sorcerer gives himself to the devil." In pointing out that black magic or sorcery is a corruption of the art of applying natural laws, he tersely remarks, "The sorcerer is in the same relation to the magician that a superstitious person bears to a truly religious man." Eliphas Levi emphasizes that the black magicians, or those who believe in such practices, have the conception of an absolute deity or power that is independent of reason. He means that only those who deny their faculty of reason and who refuse to think clearly and to observe nature can hold fast to a belief in black magic.

Modern psychology warns that science has been too inclined, in the past, to deride as superstitious belief many things merely because they have evolved out of custom. Science has relegated to the category of magic much which was worthy of rational consideration, only to discover its mistake years later. Praxis, as practical application or following certain exercises, is opposed to theory. Many times in their experiences of life, men conclude that results are the consequences of a cause. They have not formulated any theories. They have not logically developed any hypothesis as to why such a cause produces the actual results. However, in their practices, they have assumed the cause and, in so doing, have produced results which are consistent with the assumption. No matter how fantastic the assumption, if the praxis produces results, it is worthy of an intelligent inquiry by science. For centuries, men tied fronds from the blossoms of the male date palm into blossoms of the female tree in the belief that a greater number of dates would cluster if this procedure were followed. The belief is sound, and results followed. This was accomplished centuries before science could plausibly explain how it occurred or would even consider the custom.

No man is superstitious, or a false believer, who thinks that he may discover forces in nature which lie beyond casual observation and which may be directed to produce phenomena to serve him. He must, as well, believe that these forces are of the whole fabric of the universe and await no single man, but rather an intelligent mind to manifest them; and further, man must understand that there is no evil in these natural powers except in the manner that he employs them. It is in this light that posterity will weigh the developments of modern-day science and consider whether or not they were the black magic of our age.

THE ROSICRUCIAN PLANETARIUM

The Planetarium is devoted to the noblest aspiration of man's mind, the understanding of the universe. Here he may let his mind grope outward into limitless space, shrinking the universe to his petty stature. The heavens are brought within the confines of the walls of the Theater of the Sky. This is not an attempt to imitate the firmament; rather, it is a portrayal of the heavens in all their splendor and dignity—the inspiration of which dispels the mystery and retains the sky's starry majesty.

Enjoy an instructive hour in the Theater of the Sky; visit also the Astronomical Museum.

CURRENT MONTHLY TOPICS

July—"How did it all Begin?" (Cosmological origin. A fantasy presenting various ways in which the world may have been created.)

August—"Comets and Meteors" (What are these strange visitors from outer space?)

September—"Exploring the Universe" (Plumbing the deeps of the night. The mysteries of time and space suggest strange imaginings to one familiar with the secrets of the universe.)

Afternoon and evening showings each Sunday. (September 7 and 14 excepted.)

Temple Echoes

By PLATONICUS, F.R.C.

FROM the inmost depths of the Divine immensity emanates Creative Power, from the Center of Absolute Being. Like all energy, this supreme force is dual in essence, bipolar.

Its negative polarity is the primordial essence, the basic energy underlying all material manifestations. All matter may be reduced to this fundamental energizing power in some rate of vibration.

The positive radiation from the inmost spiritual center is often described in Rosicrucian mysticism as a trinity of Life, Light, and Love. Although these three qualities are inseparable, the need of modern times is especially for the indwelling power of Cosmic Love.

Cosmic Life vitalizes the universe. It is the principle of movement, change, flux, and becoming. Life is a mystery, veiled completely from the materialist. A vital force permeating all being compels ceaseless change, growth, devolution, and evolution.

Cosmic Light symbolizes the infinite wisdom of God. It is the All-Knowingness, the inscrutable intelligence that orders the heavenly bodies in their courses, that shapes the crystal and the snowflake. This marvelous Mind ordains the rhythms, beauties, and symmetry of nature, and suggests to all creatures the purposiveness of existence.

Cosmic Love is the binding, unifying, integrating principle of all Being. As Mind leads the One into Many, elaborating the infinite particularities of manifestation, so Love draws this multiplicity and separation back to Oneness.

Enough can never be said of this superior love. Its attraction leads one straight to God, to the very fount of mystical waters. We must permit this Divine love to flow through us consciously. Spiritual development, the ultimate goal of Rosicrucian studies, means growth in love and wisdom.

Jesus pointed out the absurdity of pretending to love God while hating one's neighbors, or harboring malice and hatred for any creatures. He even indicated that loving-kindness should extend to our enemies, for hatred and thoughts of revenge are absolutely incompatible with the mystical heart.

Love is the hallmark of the mystical aspirant. Its absence or diminished force in a personality 'negativizes' the temperament and defeats the spiritual technique. The presence of this wonderful power conveys the privilege of healing. It attracts friends, aides, and associates magnetically for any worthy cause or enterprise.

Without more love and universal good will, we are lost politically and economically. The world resounds to the bitter ideological strife of capitalism and communism, both dangerously infused with selfishness, greed, and materialism. A socialism without love and much unselfishness is not the answer to this conflict, for it might soon degenerate into tyranny on the weaknesses of unspiritual men.

With love and wisdom, firmly enunciated in co-operation and universal recognition of the rights of man, more inclusive social controls become feasible and the future commonwealth of mankind in a genuine world society looms into prophetic view.

Beginning now, without waiting for an Armageddon, a millenium or a New Jerusalem, we mystical students can become channels for the practical expression of Cosmic Love. There are infinite opportunities, and no day passes without some chance to grow in kindness and wisdom.

May the Cosmic Trinity of Life, Light, and Love use each Rosicrucian daily as an instrument of God, a humble worker for the Divine Kingdom which is our hope and our destiny.

* * *

ON THE VALUE OF HUMOR: Life presents to each one of us a curious oscillation between joy and sorrow, laughter and tears, comedy and tragedy. Every mature, full life embraces these qualities of experience, and our problem is to strike a happy balance between them.

No one can doubt the seriousness of existence. This is especially evident to the mystic, who searches the inmost depths of the human heart for its feelings and constantly probes with his consciousness into the ultimates of being. The fact that you are reading this magazine shows that you appreciate the seriousness, earnestness, and reality of life.

Because the symbolic cross of tribulation, testing, and trial does lie athwart the mystical quest, it is all the more important that the wonderful solvents and ameliorators of humor, joy, and laughter should be present in abundance for *balance.*

The well-balanced student is always ready to smile at the lighter side of life. Some of the sharpest and most amusing wits I have known were men and women who had suffered deeply, yet responded with wonderful resilience and the saving grace of humor.

Joy is every bit as real as sorrow; the rose and the crown are as important as the cross. The happiness and wisdom we seek blend all the polarities of human experience into one grand symphony of harmony, service, and love. During these happy summer months let us exploit to the full all the joyful, humorous possibilities of life, that our balance may be strengthened and that the knowledge and hope of joy may sustain us when again we must pass through the vale of shadows and tears.

* * *

THE CYCLES OF LIFE: People are always very interested in the subtle, unseen forces which influence their lives. Some years ago the beloved late Imperator of AMORC, Dr. H. Spencer Lewis, published an extraordinarily informative book entitled *Self-Mastery and Fate with the Cycles of Life.* This excellent volume may be borrowed from most public libraries, or purchased from the Rosicrucian Supply Bureau, San Jose, California. The ideas of the following paragraphs have been drawn almost entirely from Dr. Lewis' work, and the full details, of course, are available in the original book itself.

In my personal experience two cycles of life have particular bearing upon practical problems. The first is the yearly cycle of seven equal periods of about fifty-two days each, and the second is the "Soul Cycle" of significant tendencies affecting the traits of individuals born in various periods of the year.

Every person's yearly cycle begins with his birthday. Divide your year of 365 days, from birthday to birthday, into seven equal periods of fifty-two days and some hours each. Using a calendar and counting carefully, figure the exact extent of these seven periods of *your personal cycle.* For example, if you were born on March 22, your first period is March 22 through May 12; the second period will be May 13 through July 3, and so on for the seven periods of *every year of your life.*

I am indebted to Frater Harold J. Hershenow, member of the International Lecture Board of AMORC, for the following seven key words used to describe the tendencies of the seven periods of the yearly cycle for each individual: (1) *promotional,* or initial; (2) *developmental,* or fluidic; (3) *energetical;* (4) *inspirational;* (5) *success-*

ful; (6) *recreational;* and (7) *transitional.*

The first period of the yearly cycle for each individual is very favorable from the standpoint of Cosmic influences for promoting oneself, pushing oneself forward in every respect. It is an excellent time to seek favors and recognition from persons higher in the social or business worlds than yourself. It is a good time to seek changes that will advance one in a business sense, either within the same business or organization, or in going into business for oneself. It is favorable for obtaining an increase in salary, or an advancement in status or position.

If you are contemplating *initiating* any new enterprise, health regimen, or considerable change in your personal life, the best period in which to do this is your first—or the fifty-two days immediately following your birthday. Think of this period as *promotional*—advancing yourself, your family, your health, business and personal affairs in every respect. There are many other tendencies at work in each of these seven periods, but the limitations of space require brevity here. Read Dr. Lewis' book for a detailed presentation.

The second period of your yearly cycle is developmental in the sense that you will nurture and continue to develop any enterprise or activity that has been established in the first period. However, a strong influence of this second period is a *fluidic* one, suggesting change and movement. If you are contemplating moving your home or business, and the change can be completed within this period, it is an excellent time to do so. It is favorable for trips and journeys that can be completed within a limited space of time. It is favorable for commercial or professional travelers, for those whose business affairs develop through many contacts with persons and firms in different areas throughout the country. Movement and change, constructively used, are keynotes of this period.

The third period of fifty-two days in your yearly cycle should release within your being much *energy*. The element of fire will seem to affect the subtle aspects of your constitution. Therefore, this period is an excellent one in which to drive forward strongly against obstacles that may be impeding you and holding up the progress of your affairs; to press hard against competitors or opponents who may be overcome through hard work and perseverance. Your powers of physical exertion and stamina should be at their best, and you will respond aggressively to the challenges and dangers of life.

This third period is good for undertaking an activity that requires a strong impetus, a powerful beginning against strong opposing forces. Be careful not to overexert yourself, as this tendency to *drive forward* is very powerful and you must not spread yourself too "thin," so to speak. Fiery energy will be yours for constructive use and creative effort in this period of the year.

In the fourth period of fifty-two days after your birthday the mental and psychical faculties will seem to be more sharply attuned than at any other time in the year. You may be conscious of *inspirational* forces working through you, or of an exceptional sensitivity in your entire mental and nervous constitution.

If your work or profession requires writing, lecturing, planning, drawing, scheduling, rationalization of procedures, or similar mental activities, you should have a maximum of clarity of expression and flow of ideas during this period. Those who delve into mystical and psychical studies will find their faculties enhanced during this period, with unusual results from Cosmic attunement. The inspirational flow of thoughts, forms, and ideas are characteristic of this period, with clarity of perception and facile attunement. Beware of deception and forgery, as those without moral elevation may turn this same mental quickness to selfish and fraudulent ends.

All the higher tendencies of the fifth period of your yearly cycle work for success, for an abundant flow of results to you from your efforts in previous periods, beginning probably with the first. You should begin to note favorable returns from your business or professional activities; your health and physical powers should be at their peak, and feelings should be "high" with all the nobler instincts predominating. Sympathy with others, the urge to do humanitarian work, to help

others, even in very small ways, is evident. As the saying goes, "everything should be coming your way," if you have properly established constructive causes in the previous months of the year. It is a very favorably time for business activities, for marriage, and for improving home and family affairs.

Rest, relaxation, and enjoyment of the pleasures and amenities of life are the dominant notes of the sixth period of your yearly cycle. If you can plan to take your vacation during this period, so much the better. If not, endeavor to devote much time to music, the arts, and the finer things of life. It is a favorable period for making new friendships and enjoying the pleasures of old ones.

If you are an artist, musician, entertainer, or if your business deals in perfumes, silks, fine clothing, or other artistic, pleasurable, and beautiful things of life, you will undoubtedly discover that this, for you, is a very successful period of fifty-two days, more or less. All tendencies of this period contribute to relaxation and full appreciation of the joys and amenities of our existence.

The seventh period of each year in your life is in many respects the opposite of the first one. Just as the first period is the best for initiating anything, for making a new start and pushing yourself forward in the proper way, so the seventh period is one in which many activities come to their logical and necessary end. Aspects of your personal life which have been "hanging fire," so to speak, will usually dissolve into their constituent elements during this period. It is a devolutionary phase preparatory to the strong evolutionary and creative impetus of the first period.

Sometimes during the fifty-two days before your birthday, you may feel rather depressed, and wonder why it is so difficult to find a job, or start some new program, or "get going." Realize this period for what it is, and adjust to it intelligently. *Hold fast* to what is good and true in your life and affairs, and do not make sudden decisions or quick changes in your plans if they can be avoided. To use the vernacular, "hold the fort" until the more favorable opportunities and influences become dominant around the time of your birthday.

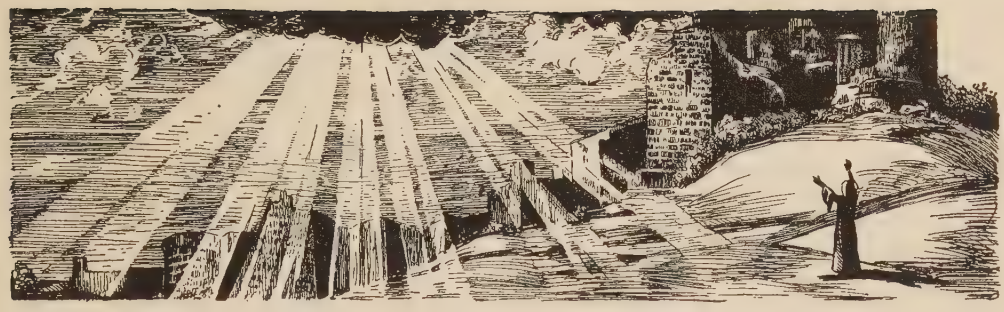
Sketched in brief, these are the broad tendencies for the seven periods of the yearly cycle of each one of us. One must remember that these are merely *tendencies*, and that the will of man is ever free to alter them or to decree otherwise. One should never be a slave to any system of analysis, whether it be Rosicrucian, astrological, numerological, or whatever. Man's *inner self* must be his ultimate guide in all the critical decisions and opportunities of life. However, it is always helpful to know all we can of the influences playing upon us, that we may mitigate the unfavorable ones and strengthen the constructive, creative forces as they help us in our personal struggles for happiness and the good life.

In the next issue our discussion will center about the *soul cycle*, those seven periods of the year beginning with March 22. Every human being was born in one of these seven periods, and we shall elaborate the many traits of character and personality which work within the *self* of persons born in the respective periods. You will enjoy comparing your own recognized characteristics with the common tendencies of individuals born in your period of the soul cycle. It is also a ready guide in studying the character of members of your family and friends.

Farewell until August, Friends of *Temple Echoes*, and may the Cosmic speak to you of wondrous mysteries as you enjoy the sunshine, water, and good earth of our happy summertime.

▽ ▽ ▽

Suffering becomes beautiful when one bears great calamity with cheerfulness; not through insensibility but through greatness of mind.—*Aristotle*



The Lesser and the Greater Light

By H. F. Pot, F.R.C.
Grand Secretary, AMORC of the Netherlands

THE word *light* unconsciously conveys two distinct meanings: light in the physical sense, a phenomenon as opposed to darkness, and light in the metaphoric sense, familiar to all Rosicrucians. For many people the lighted candle is a Sacred Flame, a symbol of the Divine Spark in all of us, and it is widely used as such.

It may be interesting to consider here the physics of light in general terms, so as to keep within the frame of this article. The intention is not to recite a few pages out of a dreary textbook on physics, however; that would have no purpose here. But those very scientific facts sometimes can direct our philosophical thinking and give us a different view on the material world in which we live. Therefore, let us begin by asking: What is light?

In all its directness this question is a bit of a poser. For if the truth be told, exactly what light is, the actuality of it, we must confess that we do not know. But if the actuality of light as yet presents difficulties, our realization of it is quite a different matter. We can safely leave alone the question as to whether or not light needs a medium to travel on; it is sufficient to find that light is of a vibratory nature—to be exact it is an electro-magnetic vibration, the ratio or the wave length of which has been determined. From the radio we know the practice of the law of vibration. We know that a vibration is expressed in its frequency (number of cycles per second) or in its wave length (length in meters or millimeters of each cycle, easily found by dividing 300,000 kilometers per second — the speed of these vibrations, by the number of cycles per second). Now, if we remember that radio wave lengths of a few hundred meters are customary—although in the newer applications, for example that of radar, they have descended into something like a few centimeters—it is a matter of no small wonder when we realize that the wave length of light is of a few hundred millimicrons (a millimicron is a millionth part of a millimeter).

White Light

The various colors of the rainbow (the spectrum) blend together in a harmony which gives us the impression of white light. For this purpose our eyes can be compared with a kind of radio receiver, tuned to a "band" of visible light waves—that is 700 to 400 millimicrons, in which red starts with 700, and violet ends with about 400 millimicrons—each hue and shade of the spectrum corresponding with a slightly different frequency. The classic way of demonstrating the decomposition of white light by means of a prism, a triangular staff of glass, is well known. It occurs to us that this is one more demonstration of an important function of the triangle, showing the composition of nature's manifestations.

In white light all colors are repre-

sented. If we look carefully into this astounding fact, we find that it is this feature that accounts for things showing their own color. The secret of how the world around us brightens our very existence by the blaze of color that meets our eye, if we only take the trouble of looking earnestly for it, is disclosed by a simple triangular piece of ordinary glass. In reality there is no such thing as a *private* color for each object around us.

The realization here is something quite different from the actuality which we have been able to ascertain. It is the law of resonance or attunement that is at the bottom of it. As above, so below . . . When white light hits the surface of a green leaf of a tree, for example, the various frequencies, composing this light, are absorbed—fall flat —with the exception of a small portion of the band, that is resonanced back, projected in space, and is caught by our eye and duly translated to our consciousness as *green.* So color is created by the simple process of eliminating its complement. Again we find how all-important this principle of resonance, of attunement, is throughout nature.

There is one more thing that is important in this demonstration. It is the fact that resonance constitutes the taking up of energy. Some of us may know the trick of singing the tone of a crystal wineglass, which sets up such a terrific resonance in the glass itself that it cannot bear the strain and bursts into pieces. In just the same way the surface of the green leaf responds to the frequency corresponding with *green* and, without going to pieces, takes over the vibration and in turn, transmits it to our eye.

This explains the peculiar sensations we may experience when we look at objects of a given color, not in ordinary white light but in colored light. Many of us know the modern natrium lighting of speedways and remember the ghastly look of all humans whom we meet in such light. In theatrical performances, colored light is also extensively used to produce certain illusions, as many examples of realization are quite different from the actuality.

From the Rosicrucian point of view, if all this be true, we should also be able to exercise a neat bit of synthesis. If white is composed of, say, the three principal primary colors, red, blue, and yellow, we should be able to create white by simply putting these three colors together.

Now don't you tell this to your printer, for he will politely smile or laugh outright, according to the type of man he happens to be. The truth is that in printing one color over the other, we obliterate the first by the following one, and the ultimate outcome of our experiment is *black,* and just the opposite of what we set out to achieve. However, upon close examination, we find that we did not exercise synthesis. We annihilated one color by another, exercised destruction, and got *blackness* for our pains. As above, so below . . . Incidentally the printer, in producing polychromes, takes meticulous care in putting the various composing colors not one over the other, but by putting one very close to the other, thus creating in our consciousness (by deftly taking advantage of a peculiarity, an imperfection of our eye) the impression of that wide range of shades that contributes to what we call "picture in natural colors." If we want to carry our demonstration along the lines of true synthesis, we are to add color to color. Take three projecting lanterns, one giving a yellow beam, the second a blue beam, and the third a red beam, direct these on the same spot on a white screen and the result will be *white light.*

Light and Darkness

It is worth while to stop for a moment and realize how true synthesis leads to LIGHT and how destruction leads to DARKNESS.

Now to return to our point of issue. Light and its frequencies from 700 to 400 millimicrons cover that portion of the large scale of vibrations which our eyes are able to "catch," to translate. Nearly everything outside that part of the scale, we fail to "receive"; it might as well not exist.

In viewing the fact that in Nature's keyboard of vibrations the part we realize as *light* covers only a few *keys* somewhere in the bass region—if compared with the higher frequencies of

the cosmic rays—we get a pretty shrewd conception of the dumbness of the majority of mankind. The average man resembles a cave man, living in a huge dark vault. All that he learns about the world that surrounds him is based on the glimpse of what he can catch through five small holes in the dome over his head. It is clear that our five senses permit us to get only a very imperfect notion of the vastness that surrounds us. All the same, man is fond of considering himself as the focusing point—the alpha and the omega, the beginning and the end of the universe.

The deeper the insight we Rosicrucians are permitted to gain into Nature's immutable laws, physical and occult, as a result of the study and practice of our lessons, the more we experience a feeling of modesty, of humility —the more we realize our imperfections —and at the same time thankfulness that we are getting past the condition of this cave man in his dark vault, be it ever so slowly and gradually.

One cannot help growing philosophical, by musing on this subject of light. It is bewildering after all, if one comes to think of it, that space essentially is *dark*—that light as an actuality does not exist. Only as man perceives the corresponding vibrations he gets the impression of light; until then, light is not created for him.

When we pursue this train of thought we note that it is not only with light that vibrations are demonstrated. Vibrations are everywhere. Take the subject of matter. Because of modern researches everybody knows, as Rosicrucians have known for ages, that matter is only a realization brought to our consciousness through our five senses by means of vibrations. This is at once clear to us, when we understand that the atom in reality is a more or less complex universe of particles of electric charges, negative and positive, that are circling around at a tremendous velocity and with very definite frequencies, which to our consciousness determine the nature of matter.

Going higher up the scale, it is obvious that thought is also a vibrating energy. The electronic brain-energy, generated in the process of thinking, has been measured; and the only difference is that thought commands higher frequencies.

Harmony

Now, let us return to the law of resonance. Is it after all surprising that telepathy exists, that it should have a well-founded scientific base?

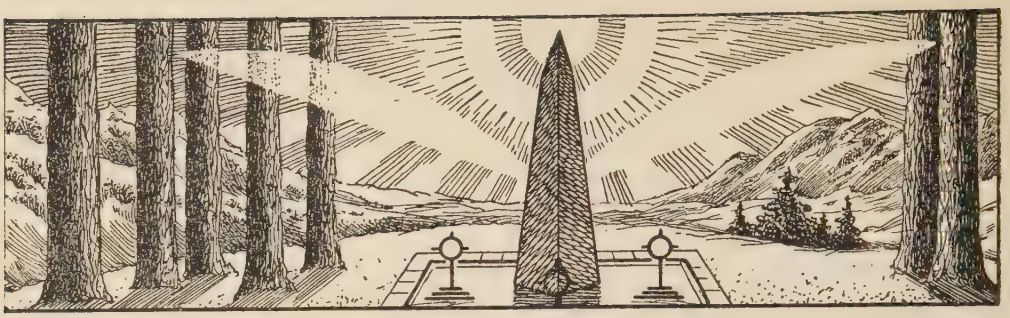
There is harmony and disharmony in colors. How could it be otherwise, since basically they are vibratory? The principle of harmony and disharmony is also easily demonstrated in music. It is only natural that there should exist a well-determined correlation between music and color. It takes only a sensitive mind to experience this.

The same thing may be found higher up the scale. Who among us does not remember as having experienced a meeting of friends, a talk with like-minded people, which produced an overwhelming sensation of harmony, of well-being? That is simply a matter of harmony or attunement. The Universe is founded on one Great Law, the law of order and regularity, the keynote of which is Harmony. Small wonder that if we sense this harmony—be it ever so slight—in our own consciousness, in our intercourse with other people, we feel happy! Have you not realized how beneficial it is to go out into a field all by oneself? By and by harmony takes possession, with a mighty subtlety, and one cannot help sense that omnipresent Creative Force we call *God*.

Realizing that harmony is at the root of that great mystic principle of vibration—into the realms of which modern physical research is slowly penetrating, blunderingly feeling its way into the unknown, afraid of stepping beyond the boundaries of occultism — it is hardly to be wondered at, how a simple reflection upon the physics of the lesser light may set our minds thinking upon the Greater Light.

▽ ▽ ▽

"Every incident should be worthy of the moment in which it exists."
—*Validivar*



Symbolism of the Foursquare

By Eloise Lavrischeff, F.R.C.

Men have a belief that the City Foursquare is a hypothetical place with streets of gold and many pearls adorning its gates. This is superstition. God's City Foursquare is the Kingdom of Heaven on earth. Given an opportunity to build this City, God will reveal to man His great Plan for the earth. Give God the medium to build that City and gold will indeed be on its streets and the fountains will run with everlasting life.

Have you ever taken a glance into the eyes of a little child? They are of the *blue* of Heaven. Gaze into them and you may see the glory of God shining within. Gaze into the face of that child and you will see the face of God. Take this thought and bring it to the next child you meet. The result in your heart will amaze you.

There is also the face of an old man. The man who has toiled the whole of his life in the vineyard of the Lord. In his face you will see the calmness, the beauty, the Soul of God fulfilled. Take this thought with you the next time you look into the face of such man. Then shall your own Soul feel the thought of God within itself.

You have often contemplated the clear blue of the sky. This blue of the sky is God's thought of innocence, of purity, the symbol of the Virgin Mary. This color is seen today in clothing—in the dresses of women, the shirts of men, and the rompers of babies. Therefore, when you wear again the blue of the sky, in your clothes, take this thought and feel it in your heart.

God has placed many things into the hearts of men that have not yet been realized. This realization must come before the City may be commenced. Consider the thought of gold. Those who look upon the golden glow of the sun or its reflection through the moon, the glow of a candle or its reflection in the bulb of an electric light, or even in the smile of a happy person, may see the thought of God which He implanted to represent His gift of fulfillment through the sharing of gifts. Take this thought with you the next time you reach into your clothing or your purse to give.

The greatest choice of man is that of knowing the pathway of his thinking. Observe the man who meets a problem. There is a welcome solution for every problem that is brought into one's experience, but until that solution is realized, it can bring no great help. Take this thought with you when next you come to the end of a road, the blank of a wall, the binding of the thongs about your heart. Then you will know that as you take the steps of the righteous man, the ladder of Truth, or the knife of Wisdom, the problem is solved and you are free.

The pearls that man has fashioned in his fancy to adorn the gates of this City are God's thoughts of the grace of forgiveness, implanted in man. Take this thought with you when you gaze into the face of a beautiful woman and see the whiteness of her skin—when again you glance at the snowiness of

The Rosicrucian Digest July 1947

clothes, or at the great expanse of the snows. Then will your heart be opened to the need of the power of forgiveness in your life. Whatsoever it is that man has done to you, he has done it unto Me, has said the Lord of Life. This is the true way to the City's gates.

Love and the Heart

Another fancy that man has given to this City's gates is the waiting of One who stands in welcome at the opening. Heaven is this City; the one who stands and waits is Love. They have given him the name of Saint Peter. The importance of Love in the world of men cannot be too much stressed. The noticing of love's features in the hearts of sweethearts, in the rejoicing of a mother over her babe, the happiness of a child in the care of its parents, these are the blossoming of the rose of love in your heart. Take this rose therefore wherever you may go.

There is a color which has been much in the world in the years that have just passed. This is the color *red*. This color lies in the blood that was shed on the battlefield, on the crown of thorns that lay on the brow of the Savior, the greatest sacrifice that could be made for man. But it is also to be found in that symbol which is the source of that blood—the heart, which is truly the concentration point for the power of Love. Think then of this when you take to your heart the thought of another.

The Four Walls

There are, by its description, four sides or walls to this City which man is to build on earth: the North, the South, the West, and the East. In the North lie the cold and the dark—these are the warmth departed, the light hidden from the eyes of man. This is the wall which must be laid by those who walk in darkness—the darkness of unawakened minds, the cold of hearts that have not yet felt the warmth of the sun. Take these men and their chance for awakening with you, as you journey from day to day around the earth, from North to West, to the South, and to the East.

Next comes the wall that is the West. This is the place of calm, the place of the setting sun, the completion of the task. Have this thought with you as you come to the City to build. The sun may set, the task may appear to be done, but the journey of the sun is from day to day. The work of the world is never done. Take this thought with you as you travel in your journey through life.

Then, having traversed the Path with these thoughts in your heart, you will come to the South. There you may dwell for many years in the warmth of the light from the sun. The winds may blow but your protection will be in the branches of the Tree of Life. The rains may come, but your shelter has been prepared by the Tree. Take this thought with you, you who sit in the glow and the comfort there in the South. The journey is not yet completed. Another wall is yet to be built in that City—the closing of the Square.

For this, you must complete the circle of your travels and come into the light of the Sun, the light that is indeed the Light of the World, reflecting in its service to the earth the Wisdom, the Life, and the Power of the Greater Light which lies behind it, the Being of the One God.

Those who would complete this wall must shake off the comforts the world has given, as they sit in the crowded places of the South. To reach the East the traveler must leave all thought of himself as an individual. Only in One God, all things are. The One God in whom Life is, in whom Love is, and in whom is the Thought that is the World.

The Trinity

Therefore, the City Foursquare must be completed by the realization in man of the power of the Trinity, brought to him by the coming of the Holy Ghost —even the union of the Light of Wisdom and Understanding within him, the Life within him and the Love that is his guide.

If you would build in that City, you must come to the East. Those who followed the Star to Bethlehem were the Magi, the Wise Ones, who had seen that Star in the East and had come in Love to worship Him who had come to represent the Truth. They came bearing gifts which represented the gold of the

hidden light, the frankincense of misery, the myrrh of death. These were the burdens of the earth's darkness which it was the privilege of the Wise Ones to bring to the Savior to carry with Him to the Cross. There in the clarity of His own understanding they were purged and counted in the Records of God as having been transmuted to the clearer gifts of the Light of Understanding, the Love that transcends all misery, the Life Eternal. Gifts like these must be brought by all who would be the Magi and lead the world to Truth.

There was a time when man could understand the necessity for this complete surrender of the limitations of the earth; that was when the realization of himself as one with God dwelt in him. This was the Garden of Eden. Then the serpent that was the self of man—the outer self, not the true inner self which is the Thought of God within his Soul—tempted him to carry the thought only in its swollen coils. It brought to Eve, who was the symbol of Life Everlasting, the apple which to her represented the earth and the fullness thereof. The eating of the apple brought to man the necessity for death. The *thought* of God, who was Adam, took also of the apple and his eyes became closed to the understanding of God. Then it was that they looked upon their bodies—the manifestation of the three-in-one—and were ashamed because they had no more understanding of God in them. Thus came the Fall of man into ignorance, in which he has dwelt for many great eons of that which he calls *time.*

But time is the *thought* of God becoming realized in man. The time which man measures by hours or by the journeys of the sun is but a symbol to him of the completeness of the Plan. For the hands of the clock return again to the center of the circumference of the dial. Then they travel once more—from side to bottom, to side. So does the understanding of man extend from the point at the top, which was the period of his understanding in the beginning of his years—even the Garden of Eden. The sun passes from its rising in the East to its setting in the West, but remains in the heavens, sending forth its light to that part of the world which is brought to its face. There always is one place on earth where the sun is shining even though it has set everywhere else. Thus the Light of Truth and Understanding is forever within the consciousness of God, but because the eyes of men are closed they do not see!

Those who journey from the South to the East are coming of themselves into the realization of the Light which dwells behind the light of the sun, even the Greater Light of God. But they must come open-minded, bearing in their hands the gifts of the things of the earth—thus may their gifts be transmuted and brought to serve the One God, and thus are their eyes opened to the Truth which IS, the Truth which WAS, and the Truth which SHALL EVER BE for man to understand when he himself has been placed upon the cross of sacrifice of the thoughts of things of the earth, without the deeper insight into the meaning of those things.

The time has come for man to complete the journey which he began when he left the East, where was the Garden of Eden. The Plan of God is for the completion of the circle: the building of His City Foursquare in the wall of the darkness of the North against which the winds of the Outer Darkness shall prevail forever without chance of destruction; in the wall of the peace of the West in which the power of Love may ever rest; the wall of the South where man may bask in the reflection of light from the Greater Light which comes by way of the sun. But the City is not Foursquare until man has squared the circle, brought his consciousness—built in the City's walls—to the completeness of the circle which is the knowledge of the One God within him. Thus the City Foursquare, the Kingdom of Heaven on earth, is built in the minds of men. God becomes Self-realized in Truth.

Those who listen to the Voice of the Heart know the Truth. Listen, then, to the still small voice which is the guiding star within you.

WHAT MEN THOUGHT

What Is Soul?

As *from a blazing fire in a thousand ways similar sparks proceed, so are produced living Souls . . . from the Indestructible and they also return to Him.*—The Mundake Upanishad.

The *Soul is the man's real self.*—Plotinus.

Ever *consider and think upon the world as being but one living substance and having but one Soul.*—Marcus Aurelius.

And *in the center he put the Soul which he diffused throughout the body . . .*—Plato.

The *mind is never right but when it is at peace with itself; the Soul is in heaven even while it is in the flesh.*—Seneca.

No *atom of matter, in the whole vastness of the Universe is lost; how then can man's Soul, which comprises the whole world in one idea, be lost?*—The Talmud.

The *Soul is a fire that darts its rays through all the five senses; it is in this fire that existence consists.*—Madame De Stael.

. . . Within *man is the Soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One.*—Emerson.

And *some hold that the Soul is diffused through the universe. Perhaps this is what led Thales to say that all things are full of Gods.*—Aristotle.

A SUMMER SPECIAL

The restrictions of war-born shortages have eased. We are now in a position to offer items which many of our members and friends have not had the opportunity of purchasing during the past few years. This is particularly true of books. The following books are now in stock and may be purchased *separately* or at the *special summer price* given for *all three.*

Mystics at Prayer explains in simple language the reason for prayer, how to pray, and the Cosmic laws involved. It contains contributions from Hindu, Sufi, Persian, Hebrew, and Christian mystics. Well bound, printed in *two colors.* $1.25, postpaid.

The Technique of the Master is a guide to inner unfoldment. It embodies the newest and simplest explanation for attaining the state of Cosmic Consciousness. Cloth bound. Yours for only $2.00, postpaid.

The Book of Jasher was withheld from the Bible. Why? Here is an *actual photographic reproduction* of an eighth century translation of this magnificent work, page for page, line for line, unexpurgated. Bound in original style. $2.10, postpaid.

You may order any one of these books *separately*—however, if you order *all three,* the combination may be had for the *special reduced summer price* of only $4.80.

THE ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park — San Jose, California, U.S.A.

SANCTUM MUSINGS

THE AGE-OLD PROBLEM

By THOR KIIMALEHTO, Sovereign Grand Master

THE thinking man has looked upon life as the greatest problem of the ages. The origin and destiny of man have been of absorbing interest. Whence? What? And whither? These questions have been the pursuit of the best minds of all climes, classes, and conditions.

Researches into the archaeological and ethnological archives that belong to unrecorded times indicate that prehistoric man had his mental or religious observances and was interested, as were all succeeding generations, in problems of human existence. Through the remnants found in excavations we have been able to follow the development of man's thinking throughout the ages.

In his quest for knowledge, man has ever found himself upon the borderland of the great Universe, the hidden recesses of which must be penetrated, and its mysteries unveiled, before he can hope to solve the problems of life. His persistent digging and delving into every department of the visible world has provided us with a most wonderful treasury of facts, teeming with valuable deductions and applications, yet we still grope in the darkness of the Unknown, but not Unknowable in so far as human necessity may apply.

The one great discovery of science that bears upon the solution of the problem of human destiny, is the general uniform and orderly mode of the operation of natural forces in every department of Nature. This mode of working constitutes what we comprehensively term as Natural Laws, and they operate on the largest or smallest scale with the same uniform results. We can discover these laws only by their effects in the objective world. They belong to the invisible World of Causes and manifest themselves in the visible World of Effects. To understand their mode of working on the human plane is to be able to co-operate with them for our own elevation, and thus determine our own destiny.

In his struggle for existence, man, the self-conscious head of organic Nature, entered upon his career with dual equipment: a body, which connected him with the earth and all the forms of life below him; and a soul, which connected him with the invisible world of great potential forces from which, in harmony with its laws, he could draw the sustenance to gratify his unlimited aspiration. Therefore, he is not only the product and master of the earth, but also the legitimate heir of that infinite and eternal supply, for all his wants, which exists in the invisible World of Causation, and to which this

The Rosicrucian Digest July 1947

objective World of Effects is subordinate. Man is the self-conscious link between the two. He began at the bottom, on the material plane of self-conscious life, and by the inherent force of his own mental constitution and spiritual aspirations he is on the way to the top, ever rising, through manifold experiences, a little higher toward the goal of his ideal aspiration. The mind of man is the intermediary between the soul and body, receiving inspiration from the invisible World of Causes and expressing them in the material World of Effects.

All that has ever been evolved from matter must have been originally involved in it, and came from the realm of the Invisible. This is the source of the infinite, eternal supply for every want which finds expression in accordance with natural law. Matter, as it appears to the objective vision, is only one form of universal substance. All the great, potential forces of Nature belong to the Invisible World. We see the earth bare and bleak in the winter, arrayed in living green in the spring, and in the summer and autumn, we gather the golden harvest which has been evolved from the Invisible by the operation of its potent forces. Every form of life we see around us, both vegetable and animal, will soon return to the invisible world of great potential forces and give place to other forms which will be evolved from the same source of infinite, eternal supply. Life is indestructible, and the body of man is subject to the natural law of change. We must finally give up the worn-out body and in time, again pass through material birth and activity. Activity and rest, activity and rest, is nature's law of subsistence.

As in this objective world we have only a resemblance or a photograph, in its material forms, of the reality that exists in the Invisible, so in the World of Man every form that his hand fashions must be first conceived in the hidden recesses of his mind. Every human achievement of the past and present, all the wonderful inventions of modern times, which enable us to work with the forces of Nature as tireless servants—the airplane, the railroad, the radio, the telegraph, the telephone, the steamer and the printing press, books, houses, utensils, clothes, tools, and every article of necessity, comfort and luxury, which ministers to our needs and gratifies our tastes—all have taken form in the unseen mind of man before they appeared in the objective world of existence. Thus all things evolve from the unseen World.

This great Invisible realm is the infinite, inexhaustible, and eternal source of supply for every human want, and upon which man is permitted to draw, in accordance with natural law and his understanding, not only for the sustenance and comfort of the body, but also for everything that can be desired for the improvement of the mind, for the strengthening and upbuilding of his higher moral and spiritual character, and for the gratification of our highest and holiest aspirations. The supply is unlimited and adapted to the most press-

As Science Sees It

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- According to the latest investigations carried out by Professor Arthur Holmes, member of the Department of Geology of the Edinburgh University, the age of the earth is now believed to be in the neighborhood of 3350 million years!
- Photographs taken from an altitude of approximately 500,000 feet with an automatic camera attached to a V-2 type of rocket indicate clearly that the surface of the earth is convex.
- A Russian scientist has succeeded in transplanting a living heart from the body of one frog to another. The success of this experiment opens new vistas into the future of surgery, namely, the possibility of replacement of deteriorated vital organs.
- It has been discovered that the blue color of the ocean is caused by myriads of extremely tiny, dustlike particles—invisible even under ordinary microscopes—which are suspended throughout the water. White sunlight is a mixture of the seven colors of the spectrum. When such light shines upon and penetrates the water, then these particles reflect light, much like a mirror. Inasmuch as salt water has the property of absorbing the red, orange, and yellow rays, the color of the reflected light will be a mixture of green, blue, indigo, and violet, which gives the ocean its characteristic blue-green color.

ing needs, but it can be drawn upon only in accordance with the fundamental laws of human progress, as illustrated in the history of the race and expressed and defined in the constitution of the human mind.

Every improvement in the condition of the human race has been the result of thought, stimulated into action by environments. Primeval man felt the need of something more than his naked hands with which to defend himself, and as he thought out this problem of his environment he learned to use clubs and slingstones, and later to make stone axes, bows and arrows, spears and flint knives. He first lived in caves, but as numbers increased he had to think again, and there resulted from his thinking the primitive hut, built of stones, and cemented with clay.

Thus, at every step of his progress, his necessities have set man to thinking, and through his thoughts he has successfully drawn on the infinite supply of the Unseen and satisfied his wants. So it has ever been from early ages to the present time, and so it must ever continue to be. Man can save himself from the adverse conditions of his environments and improve his condition, physically and morally, only by *thinking.*

The all-important element in human progress is first to cultivate the power to think—logically, candidly, and earnestly—and then consistently *act* according to the best thought that is reached, regardless of custom, church, or creed. Jesus gave expression to this axiomatic truth when he said: "As a man thinketh in his heart, so is he." History and science confirm the truth of this affirmation. All that man has attained to, has come as the embodied result of his thinking; and when right thinking results in right acting the outcome is all-sufficient. The true concept of what we ought to be, united with the moral courage to act in obedience to our requirements, will surely open the unseen storehouse of infinite and eternal supply to the aspiring and earnest soul.

Human growth is in the direction of our mental ideals—that which we really desire to be. The more exalted our ideals are, the more exalted will be the character that we develop. If our ideals are pure, we will build up a fine personality, and it is equally true that if our thoughts are low we will develop a vicious personality. As we think, so will we be. Therefore, if we would elevate ourselves, we must cultivate lofty and pure ideals of what we desire to be. Since environments stimulate our faculties into activity, it follows, as a logical sequence, that if we would elevate common humanity, we must labor to establish such environments as tend to stimulate into activity the higher faculties of the mind and soul of the ordinary man.

If we would reform and elevate our fellow beings, we must work in harmony with the natural laws of human development, beginning with the environments which stimulate thought and mold character. Lofty ideals, kept before the minds of the people, prepare the way to their realization, just as soon, and in such degree, as ethical teachers and those who work unselfishly among the people are brought to understand the fundamental laws of human progress. The coming state and community will abolish poverty and all its natural consequences of disease, ignorance, vice and crime, by creating public environments in which practical righteousness will be placed directly in the line of least resistance—which the average human nature is inclined to follow. This work must be inaugurated by those individuals who rise superior to debasing influences and who fully sympathize with the weak and helpless.

FRENCH ROSICRUCIAN BOOK

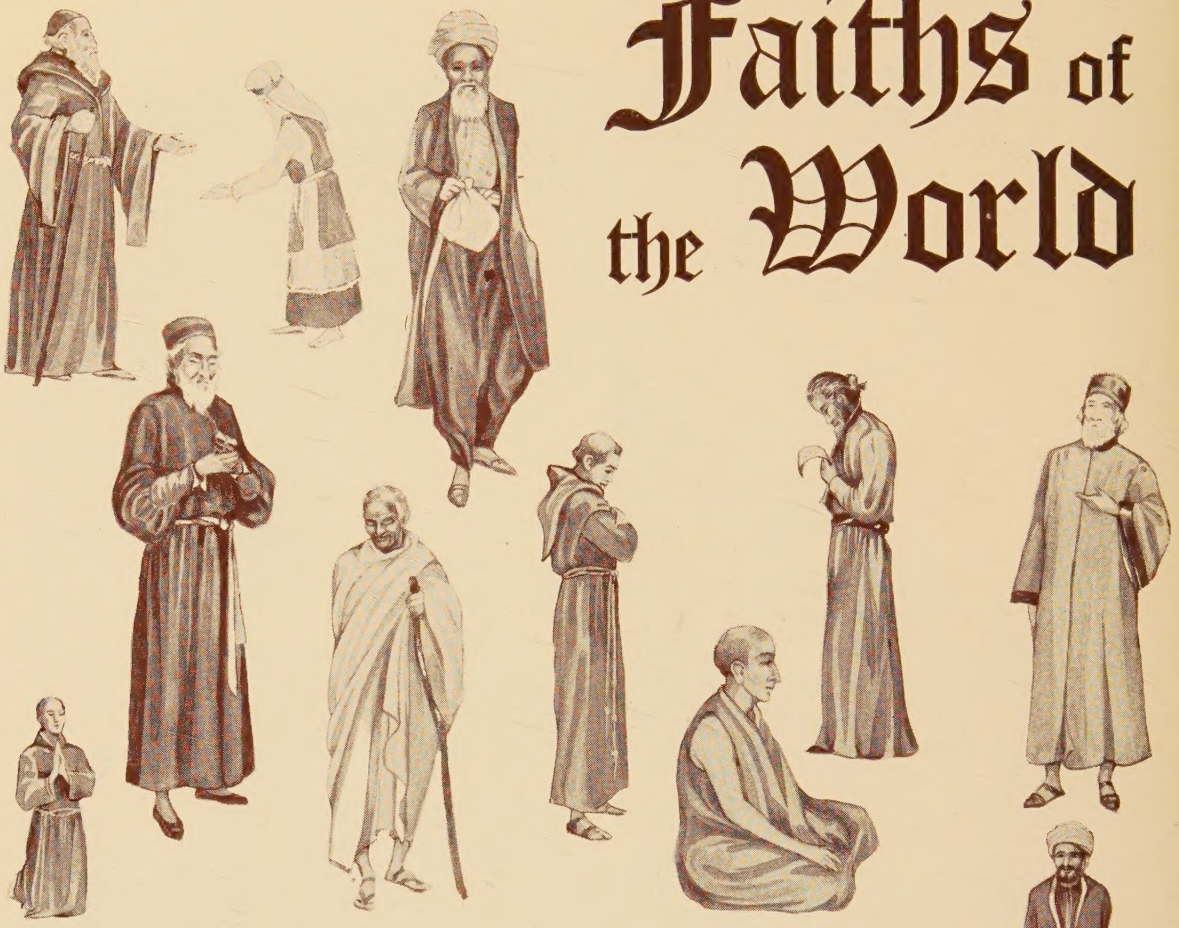
A French edition of the popular book *Self Mastery and Fate with the Cycles of Life* is now available. It is a complete unabridged translation, printed in Paris, containing all charts and diagrams. We have a limited number in stock for members and friends. Very excellently printed, *paper-bound.* Priced at only $1.50, postpaid. Order directly from the Rosicrucian Supply Bureau in San Jose.

WHERE ALCHEMY REIGNED

The famed and beautiful Rosenberg Castle in Copenhagen, built by the renowned king, Christian IV. As a patron of the arts, he sponsored alchemical research in the subterranean recesses of this castle. He is said to have encouraged alchemy because of his sincere conviction that if the *quintessence*, the Philosopher's Stone, could be discovered as a substratum of matter, it would make transmutation of the elements a possibility.

(AMORC Photo)

Faiths of the World



WHY IS THE ANCIENT EAST the "cradle of man's spiritual interests"? Not only does the light of day arise in the East, but there also occurred the awakening of man's interest in his inner self. *Before* the inception of Westward moving Judaism and Christianity, other great religions flourished in the Mystic East—*Buddhism, Confucianism, Zoroastrianism,* and others. Are these latter systems really pagan, superstitious faiths of darkness? Or, have they noble elements about them which we may also venerate?

This vitally important subject is discussed from a simple direct-from-the-shoulder point of view in the series of discourses called *Faiths of the World.* There are nine discourses on this enthralling subject of comparative religions. Two a month will be sent you for only 75 cents a month. You can subscribe for one or for as many months as you please, until the course is completed. Do not fail to get this real enjoyment and pleasure for a nominal sum. Be sure to ask for: *Course No. 3, The Faiths of the World.*

READERS RESEARCH ACADEMY

Rosicrucian Park, San Jose, California, U. S. A.

Member of "FUDOSI" (Federation Universelles des Ordres et Societes Initiatiques)

THE PURPOSE OF
THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

AMORC TEMPLE
Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Session 1st and 3rd Fri., 8 p.m.

CALIFORNIA

Long Beach:
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8:00 p.m.

Los Angeles:*
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

Oakland:*
Oakland Lodge, 610—16th St. Tel. HIgate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

Sacramento:
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th & K Sts. Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

San Diego:
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

COLORADO

Denver:
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:
Thomas Jefferson, Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*
Nefertiti Lodge, 116 S. Michigan Ave. L. F. Wiegand, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sun., 7 p.m.

Indianapolis:
Indianapolis Chapter, 603 Merchants Bank Bldg. Glenn E. Long, Master; Ruth W. Cosler, Sec., 816 N. Meridian St. Sessions 2nd and 4th Sun., 8 p.m.

MARYLAND

Baltimore:*
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master, Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Lodge, 739 Boylston St., Eveline B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave., Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*
Thebes Lodge, 616 W. Hancock Ave. Ralph Leftridge, Master, 15937 Baylis; Izen M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:
Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. James French, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. H. J. Turner, Jr., Master; Edith Steingruber, Sec., 8514 Lowell St., Tel. Evergreen 7326. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 29 James St. Mrs. Elizabeth Cornell, Master; Louise M. Spatz, Sec., 128 Chestnut St. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:
Buffalo Chapter, 225 Delaware Ave., Room 9. Alfred E. Englefried, Master; Mrs. Helen C. Palczewski, Sec., 80 Charles St. Sessions every Wed., 7:30 p.m.

New York City:*
New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Torry, Sec., 341 E. 45th St. Sessions every Wed., 8:15 p.m. Library open week days and Sun. 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

OHIO

Akron:
Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sunday., 7:30 p.m.

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Cleveland:
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

Dayton:
Elbert Hubbard Chapter, 56 E. 14th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

Toledo:
Michael Faraday Chapter, 1005 Brookley Blvd. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

OKLAHOMA

Oklahoma City:
Amenhotep Chapter, Odd Fellows Hall, 5½ S. Walker. Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions every Sun., 7:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 219 S. Broad St. Howard F. LeFevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St. John M. O'Guin, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Fort Worth:
Forth Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, 1322 E. Pine St. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The address of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Althea Glasby, Master, Tel. FW-4584 Olive Snowden, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St., Fred Whiteway, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:*
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

DUTCH EAST INDIES
C. B. Sibenius Trip, Grand Master.

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea. F.R.C., Gr. Master. 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops. Gr. Master, Hunzestraat 141.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Rafael Alonso Esparza, Master; Gonzalo Mota Garcia, Sec., Corregidora 17—altos 13, Mexico, D.F., Mexico.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal
Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN
Grand Lodge, "Rosenkorset." Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

* (Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.
For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

THE ROSICRUCIAN PRESS, LTD. PRINTED IN U.S.A.